

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

JACKSON, MISS., June 13, 1935

NEW SERIES
VOLUME XXXVII. No. 24

Who's Who and What's What

Maybe we won't hear so much now about the Constitution being an elastic document.

June 4 Calhoun County voted beer out by a vote of 1,058 to 444, more than two to one. Others coming. But you didn't see this in any of the wet papers.

The Central Mississippi Preachers' Conference met in Jackson Monday. There was a good attendance and interesting discussion. Dr. L. Bracy Campbell was elected president. Rev. J. L. Boyd was continued as secretary and the same program committee retained.

Any man who has had to carry the orphanage on his heart in times like this requires an abundance of grace to sustain him. Superintendent O. C. Miller has broken down temporarily under this load. Two things Mississippi Baptists ought to do for him now with all diligence, while he is trying to recuperate at Hot Springs. First, they should pray earnestly for him every day. Second, they should give such support to the orphanage as will relieve his mind. Will you help?

Rev. E. C. Hendricks having taken charge of the Bonita church, near Meridian, the church at Enterprise has called Rev. Deb L. Stennis by a unanimous and rising vote. Brother John L. Buckley says of him that he was reared in Kemper County, ordained at 18, is now 26 and has a fine wife who helps in the work. He attended Clarke College, Mississippi College and the Baptist Bible Institute in New Orleans. He was two years pastor of Lakeview church in New Orleans and comes well recommended with fine outlook.

The Executive Committee of the Southern Baptist Convention reports total receipts for Southwide objects from all the states in May were \$166,518.23. Of this \$64,680.66 were given to the Cooperative Program; \$77,591.74 to designated objects, and \$24,245.83 to the Hundred Thousand Club for debts. For the first five months of this year the total gifts to Southwide objects were \$715,602.02. Mississippi gave in May \$3,785.88 to the program, \$6,565.67 to designated objects, and \$2,310.79 to the Hundred Thousand Club; totaling \$12,662.35.

To Dr. J. G. Chastain from Dr. D. M. Nelson: As per your suggestion, I examined the minutes of the Board of Trustees of 1897 and found that the Degree of Doctor of Divinity was conferred on you at that time. Someone brought the matter to the committee on honorary degrees and advised that some little extinct college in another state conferred the degree on you and that Mississippi College had never so honored itself. With this representation, the committee and the entire Board voted unanimously and heartily to confer the degree on you at this commencement. Anyhow a repetition won't hurt. I shall send you the diploma as soon as it comes from the engravers.



Dr. T. L. Holcomb, the newly elected Secretary of the Sunday School Board, Nashville, Tenn., will be the principal speaker on "Evangelistic Day" Tuesday, July 9.

Dr. Alfred Schwab becomes superintendent of Acadia Academy in Louisiana.

Rev. J. H. Hamilton, Mississippian in Louisiana, is the evangelistic preacher at Lake Arthur Encampment in his adopted state.

Missouri Baptists had a "Home for Aged Baptists" which was sold for debt. It will carry on under a new name.

In a personal letter Dr. B. W. Spillman writes, "If our religion does not want to help those who are down and out, then we had better experience a new birth."

We confess to a sense of relief that the soldier-bonus issue will not, at least for a time, be staring us in the face every time we look at the daily paper. We grant the inequity, the almost criminality of profiteering during the war. We join those who would send to a slacker's prison those who profit out of their country's emergency. We favor taking all profit out of war. If war should come and men must be conscripted to bear arms, we insist that capital and labor should also be conscripted. We are aware that many ex-service men as well as many others (there are said to be 20,000,000 on the relief rolls now) are in dire straits during these hard times and humanity, not to say Christianity, would certainly dictate a course that would prevent the deserving unfortunate from suffering. We don't know about the stimulation business would receive from the printing of some two billion more dollar bills. But in spite of all this, we shrink from the spectacle of anybody clamoring for monetary reward based upon patriotism only. Such a campaign just clips the wings of idealism and prostitutes noble aspirations to somewhat sordid ends. The President in his veto was courageous and we doubt that he was impolitic.—Word and Way.

The Executive Committee of the Southern Baptist Convention at its meeting in Nashville this week laid plans for the coming convention year.

We dropped in at First Church, Gulfport, Sunday morning and heard a good sermon by brother J. L. Low who supplied in the absence of Pastor B. L. Davis.

Southwest Mississippi Baptist Pastors' Conference at McComb on the tenth included Devotional by Price Brock, "Peter's Confession" by L. E. McGowan, Beginning of the Church by L. E. Green, Bible Study by P. S. Rogers, Sermon by S. G. Pope; Devotional by J. R. Carter, "Keys of the Kingdom" by J. B. Quin, "Church Triumphant" by B. E. Phillips.

"The leaves of the tree (of life) were for the healing of the nations." Rev. 22:2. The tree of life bears fruit every month in the year. This fruit is intended to give life and preserve life. You may call it religion if you wish, but the Bible prefers to call it life, life that flows like a river, that grows like a tree, that bears fruit which feeds and reproduces. But these "leaves," what are they for? John says they "were for the healing of the nations." Now you may work that out to your own satisfaction, but to us it means that beside the direct effects of Christianity on the lives of Christians, there are incidental benefits which accrue to all the world. Not all men are going to be saved, but the whole world has already been greatly benefited by the secondary effects of the gospel. The by-products of the Christian religion have been of immense benefit to people who are not Christians and even to nations which are still pagan. We could not be satisfied with these by-products and they would not continue to be without the main business of the gospel. But we may be glad that social and industrial conditions are benefited even indirectly by the propagation of the gospel.

There is a well grounded fear in the hearts of many Baptist people that if in our denominational work we put emphasis on social service, we will diminish and possibly destroy our emphasis on preaching the gospel of redemption through the blood of Christ and regeneration by the Holy Spirit. This has actually occurred in some places. If you have two or three or more hydrants in your house or yard and open them all at once, the stream from each will not be as strong as it would be coming from any one of them alone. And yet you may need to have two or more of them going in spite of this. And with several hydrants running more water is used than with one. There is no conflict of opinion as to the propriety of doing social service. We are already doing it, when we support orphans, build hospitals and provide for old preachers. We are also seeking to educate the conscience of the people as to prohibition, peace, divorce, law observance, etc., etc. The only question is as to how much we shall include, and what steps shall we take to secure better conditions. Let's address ourselves diligently to this and try to make conditions most favorable to the spread of the gospel. "Agitation is education."

Mississippi Baptist Assembly July 7-12 At Miss. Woman's College, Hattiesburg

Sparks and Splinters

Effort will be made to get the Northern Baptist Convention to go to Atlantic City in 1937.

Rev. R. L. Ray has been called to the care of New Hope church in Pontotoc County.

Dr. W. F. Taylor, head of the English Department in Mississippi College, will spend part of the summer doing research reading in Congressional Library in Washington, D. C.

The Bible has nothing to say about compelling somebody else to share his wealth with you, but it does make clear the Christian joy of sharing your wealth with others.

Eight precincts in Chicago voted out the saloon. Think of this in Chicago. It is enough to make a large part of the rest of the world ashamed of itself.

Texans will vote on August 24 on whether or not the sale of whiskey shall be legalized. Prayer helps. You may not be able to vote in Texas, but your prayer will help Texans.

The Liquor Dealers Association of America announces that \$16,000,000 will be spent this year on advertising liquor, \$10,000,000 in the daily papers. This explains some things you see in the editorial columns of these papers.

The city of Jackson adopted the "day-light saving" time, but the people voted it out in a hurry. Why try to fool yourself by moving up your clock?

It is said that Baptist churches in Germany enjoy more freedom from government control than the Lutheran churches, because they draw no part of their support from the government, but are maintained as in America by voluntary contributions.

In most denominational colleges ministerial students are given tuition without charge. In Mississippi College they must pay for tuition just like other students. This is not mentioned here as a criticism, but that all may know why it is necessary to make special offerings to ministerial education during the month of June which is designated as Christian Education Month.

Democracy fails wherever people fail to vote. This may be due to ignorance or indifference, or laziness. The only way the will of the people can be effectively registered is at the ballot box. Carefully prepared tables show that in the United States when the states voted on the liquor question only 21.2% of the people voted for repeal. The vast majority of the people did not vote.

"He being dead yet speaketh." Major Millsaps could not will anything to the college which bears his name, for the constitution of Mississippi prohibits it. But he deeded to the college a six story building in the business district of Jackson, retaining the income from it till his death. Then the income goes to the college. You might wish to have such a speaking monument. There's plenty of need for it.

His host of friends throughout the Southern Baptist Convention will be distressed to learn that William P. Phillips, secretary of the Young People and Adult Department of the Board, was in an automobile accident Friday, May 31, near Marshall, Texas. While his injuries were very painful it is not thought that they are serious. He is in Kahn Hospital, Marshall, Texas, and will doubtless have to remain there until about the middle of June.—Walter M. Gilmore.

Dr. Arch C. Cree, pastor of the First Church, Salisbury, N. C., was leading a prayer meeting for the Presbyterians of his city. He began by saying, "I was rocked in a Scotch Presbyterian cradle."

The Presbyterian pastor said, "It's a pity you fell out."

Dr. Cree put his Bible down, and said in all seriousness, "Young man, I did not fall out. I outgrew the thing."—Ex.

You hear every year the complaint that the same speakers are always heard at the Conventions. There are some speakers that people always want to hear, because they have something to say. It is not every man who wants to talk that has something to say. There are other ways and places for getting your message to the world. If you really have something extra good, you might send it to the Baptist Record. And it would stand a chance of getting a good hearing if it is brief.

The committee in charge of the program for the Mississippi Baptist Assembly believe that they have secured the best features for the meeting this year that they have been able to present in a long time. The dates include Sunday, July seventh to Friday the twelfth. The rates are very reasonable, and you will be made as comfortable there, or more so than if you were at home. And the fellowship cannot be surpassed anywhere.

A man reared in Mississippi who has built up a considerable fortune, said recently that he observed a tendency in himself after he became well-to-do to be overbearing and harsh in his treatment of others who were less fortunate than himself. He made up his mind that he would practice civility and show kindness to servants and others with whom he did business. There was plenty of opportunity for self-discipline and self-reproach, but he kept it up. And that's what might be called a gentleman. He had sense enough to discover a weakness and strength enough to address himself to the correction of it.

Four of our Baptist Sunday School Board men, all of Nashville, have received honorary degrees during the recent commencement season. Dr. John D. Freeman, recording secretary of the Board and executive secretary-treasurer of the Tennessee Baptist Convention, received the degree of D.D. from Ouachita College, Arkadelphia, Ark.; Dr. John C. Slem, associate editorial secretary of the Board, received a D.D. from Carson-Newman College, Jefferson City, Tenn., his alma mater; Dr. Frank H. Leavell, secretary of the Department of Baptist Student Work of the Board, received LL.D. from Mississippi College, Clinton, Miss.; and Dr. John L. Hill, editorial secretary of the Book Department and editor of Home and Foreign Fields, received LL.D. from Union University, Jackson, Tenn.—Walter M. Gilmore.

Every once in so often we have been told that we are coming out of the depression. Prosperity parades are staged to show that we are on the highroad to wealth and happiness. We have been told so many times that things are getting better that it is beginning to resemble the story of the man who went years ago to California and every year he would write back to his old friends in the east that he was ten years younger. This had happened many times and finally these friends got a letter from his grandson that grandpa had died of Cholera infantum. If all the prophets of prosperity were telling the truth, by this time we should have more money than we knew what to do with.

It is interesting, if not a little confusing, to all observing the political situation today from the sidelines. The party which for generations has insisted upon the preservation of states rights, and has jealously guarded against encroachment on these rights by the federal government, is now in control and has done more to centralize authority in the federal government in two or three years than had been done in a generation. And is seeking still further federal control through national agencies. A few years ago the candidate for the presidency representing the low tariff party, announced in his speeches that there was no difference on this subject between him and his opponent. The world is in a whirl, and we are all a little dizzy. Will the old party labels stick, or will there be a breaking up and other names come into existence and new alignments be found?

Girls from nine states are students in the School of Nursing of the Southern Baptist Hospital, New Orleans. There is no nobler profession than that of the Christian nurse.

Rev. G. O. Parker of Magee assisted last week in a good meeting at Stonewall in Clarke County. There were said to be a thousand people in attendance on the services which were held only at night.

First Church, Canton, began celebration of the second anniversary of the pastor's service there by raising the money needed to re-roof the building. They will continue this observance by making a substantial reduction in their indebtedness to the bank on account of organ.

Dr. A. R. Adams of Petal, Miss., is holding a series of revival meetings in Central, Illinois. He will return in time to conduct the annual revival at Green's Creek church which is scheduled to begin the third Sunday in July.

We hear that Dr. M. O. Patterson of Mississippi College is now preaching twice a month to Morrison Chapel church in Bolivar County. This gives the head of the Department of Christianity a full program.

The church at Long Beach has called brother Murphy from Oklahoma for pastor and he has begun his ministry with them. We understand they are greatly pleased with his work; and we welcome him to Mississippi.

We are glad that the church at Iuka has called as pastor Rev. Jack Bridges who has recently finished his course at the Louisville Seminary. Brother Bridges is an alumnus of Mississippi College, and was formerly pastor at Walnut Grove in Leake County.

The Southern Baptist Hospital in New Orleans in the year closing April 30 did fifty per cent more business than in the previous year. All bills are paid promptly by the month and all maturing bonds and interest have been met without any delay. At the meeting of the trustees last week an increase was made in all the salaries of the employes of the Hospital, averaging about ten per cent. Dr. Frank Moody Purser of Oxford is the Mississippi member of the Hospital Commission. Dr. L. T. Bristow is superintendent of the Hospital.

Mr. J. E. Shirley, mayor of Quitman, writes to Rev. N. S. Jackson, superintendent of the Anti-Saloon League, that conditions are much better since beer was voted out. The letter reads as follows: "The moral condition of our little town is 50% better since our county voted out beer. Many of our people who thought that they wanted beer found out that they were mistaken after seeing the increase in drunkenness and the general spirit of lawlessness which actually prevailed during the time beer was sold in our town and county. Some of the people of our town who were anxious for the return of beer were among the first to work to help get it voted out. . . . I can truthfully say that the people of Clarke County and especially the people of Quitman are happy that beer is gone and that they will never vote for its return."

Dr. William Francis Powell celebrated his fourteenth anniversary as pastor of the Nashville First Church Sunday, June 2. Since becoming pastor, 2,867 new members have been added to the church, averaging more than 200 for each of the fourteen years. When he became pastor the church had 901 members. The membership is now 2,546, a net gain of 1,645. The total contributions of the church during this period have been approximately three-quarters of a million dollars, and it has been the fixed policy of the church to give at least as much to missions and benevolences as to home expenses. During the entire period of his pastorate in Nashville Dr. Powell has been president of the Baptist Sunday School Board and has wielded a wide and most effective influence. Furthermore, during these years he has held numerous revival meetings throughout the South in which multiplied thousands of souls have been won to Christ.—Walter M. Gilmore.

The story
ary stor
grasp it
forts we
brotherh
bility
pass by
eigners,
ing help

It ma
Baptist
attendin
went in
brother
about th
ing abo
es of th
met in
tist sp
annual
be held
from A
us, so
were o
on the
for this
meet w
fellows
Baptist
work in
the fac
Call, o
now be
his thi

August

In o
Ridgec
we are
mission
of our
aries t
are d
Mexica
French
from
all be
show
ing th
sion o

The
giving
work
progre
are to
will b
hour.
leader
questi
or tas
missio
fields

Our
tentio
impor
making
there
land,
have
the h
of th
ment
hard
build
es in
King
of th
quest
purpo

News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

The story of the Good Samaritan is a missionary story if we have the spiritual discernment to grasp its full meaning. In our missionary efforts we are to keep in mind local and national brotherhoods. Relationship determines responsibility. We must not, like the priest and Levite, pass by on the other side and leave the foreigners, Indians and Negroes without the healing help of the Gospel.

—o—

A Baptist Special In Cuba

It may seem a little strange to think of a Baptist Special in Cuba, and yet the messengers attending the Baptist State Convention at Cruces, went in a special train. It sounds good to hear brother Caudill, our missionary at Regla, tell about this special. He says: "Last Monday morning about sixty Baptists from the twenty churches of the provinces of Havana and Pinar del Rio, met in the station in Havana to take the Baptist special for Cruces where the thirty-first annual session of the Baptist Convention was to be held. At other points on the way messengers from Aguacate, Matanzas and Cardenas joined us, so by the time we reached Cruces there were over eighty messengers to the Convention on the special train. They were a happy group, for this was the one opportunity of the year to meet with messengers from all our churches for fellowship, business and inspiration." Southern Baptists should be happy over the growth of the work in Cuba. It is not an easy field, but in the face of all sorts of difficulties brother McCall, our superintendent, has carried on. We are now beginning to reap in earnest the fruit of his thirty years of faithful service.

—o—

August 4th to 10th—Home and State Mission Week at Ridgecrest

In our Home and State Mission Week at Ridgecrest this summer, August 4th to the 10th, we are planning a program that will bring our mission work in the homeland to the attention of our people in an arresting way. The missionaries themselves will tell us about the work they are doing—Indians from the mission fields, Mexicans from the border, Frenchmen from the French-speaking sections, Spanish-Americans from New Mexico, Cubans from Cuba—they will all be there to tell us about their work and to show us that the Gospel of Christ is really saving their people and that there is a vast mission opportunity in home mission fields.

The program is being prepared with a view to giving a realistic presentation of our mission work. The topics to be discussed are vital to the progress of the Kingdom. The conference hours are to be real conference periods when there will be a general discussion of the theme for the hour. These discussions will be directed by the leader so as to give ample opportunity for questions from any one on any mission problem or task, with answers to these questions by the missionaries themselves who are fresh from the fields of service where these problems are.

Our people as a whole have not given the attention to missions in the homeland that the importance of the work demands. Missions is making Christ known to men. In the homeland there are all the incentives of missions to any land, plus patriotism. State and Home Missions have five aims: (1) To make Christ supreme in the homeland; (2) To save from sin the people of the homeland; (3) To so improve environment that men may find it easy to do right and hard to do wrong here in the homeland; (4) To build strong, functioning New Testament churches in the homeland; and (5) To enlarge the Kingdom of Christ and to mobilize the forces of the Kingdom in the homeland for world-conquest for Christ. To plan for these things is the purpose of our conference in Ridgecrest.

Daniel Delgado, Corpus Christi, Texas

Brother Daniel Delgado, missionary to the Mexicans at Corpus Christi, Texas, is rejoicing over the blessings of the Lord upon his work. The membership of the Sunday school has been growing rapidly. Recently he put on a program with the children, young men and adults and there were more than a hundred who attended the service. While the people were there, good missionary that he is, he preached on the fundamental doctrine of Christianity, the resurrection of Christ, and from the good attention given is hopeful that some of them will soon accept Christ as Saviour.

Mission work among the Mexicans on this side of the Rio Grande is no easier than it is on the other side, or as for that matter, in any Catholic country. These missionaries of ours are, however, faithfully preaching Christ, and the Gospel, like leaven is permeating the border. We can win Old Mexico by winning the Mexicans this side of the Rio Grande.

—o—

The Indians In South Florida

In South Florida we have in the Everglades and the territory contiguous thereto two tribes of Indians—the Mekusukey and the Seminoles. These tribes speak different languages and have different tribal governments.

For a number of years no mission work was done among these Indians. In fact, several attempts to send missionaries to them had failed because they would not receive the missionaries. Several years ago the Creek Indians in Oklahoma became interested in these Indians and Rev. Wm. King, one of their number, was sent as a missionary to them.

It is indeed interesting to read the reports that came from Missionary Wm. King. In a recent letter he says, "I am very busy trying to break the bread of life to those who are looking to me for their spiritual food. I am traveling day after day. I found that the Florida Indians are scattered over a territory of some 250 miles, and in order to cover this district I have to keep on the go.

"The Seminoles here were recently in an uproar over a newspaper story that the Secretary of the Interior and Commission of Indian Affairs was going to force them to sign a war-peace treaty with the Government. It seems that they thought that I was connected with the story and it looked for a while as if I was going to lose their confidence, but with much prayer and faith I have regained their confidence and now they believe what I am telling them."

Brother King thinks the white man is trying to commercialize the Indians in Southern Florida. "They want to keep him," says he, "in a state of uncivilization, penning him up in pens and charging a fee to tourists to see him wrestle with alligators, play with snakes and dance his war dances."

The Mekusukey sent for him to come to their Council meeting recently. He found their chief medicine man very sick and went thirty-five miles out into the Everglades to get him. He says, "I risked my life to reach him, but the old man, who is over ninety, is better now and happy. I not only have him and other old folks who need help to look after, but I am constantly visiting in the homes of these neglected people and doing what I can for them in the name of our Lord. Old Billy Stewart, one of their leading men, said to me the other day, 'Don't go back to Oklahoma. Stay with us. Let us make little farm. Raise corn, potatoes, pumpkins and eat heap. No one to love us like you.'"

Missionary Willie King is having wonderful success with these two practically lost tribes of Indians. Pray for him.

MUSIC APPRECIATION AND CHURCH MUSIC

Ernest O. Sellers

—o—

Church music is costly. Back of its present influence and appreciation lie centuries of experimentation, neglect and abuse. It is marvelous to some how church music has withstood the hostile attitudes of good men, the neglect of many, the inept lip service of false friends and the crass presentations of others.

America has awakened to a new day of musical appreciation and it is affecting the churches. Scores of grand orchestras—at least twelve as fine as can be found anywhere in the world—thirteen million school children studying music. High school bands, choral organizations and glee clubs, all of this means that church leaders must be alert if they are to maintain the interest, to say nothing of enlisting the cooperation of this great host.

We of present day America have an advanced cultural experience in music, poetry and the fine arts which has greatly enriched our lives. We are far in advance of even our fathers.

Music that is crude, pagan, jungle level, has no place in our church programs. Too long has the intellectual appeal of the sermon seemingly overshadowed the emotional value of worship and music. This is chiefly to be traced to Calvinistic and Puritan methods and practices.

By the emotional value of music and worship we do not mean that physical, foot appeal of jazz, or the eroticism of some novels and moving pictures whose sex appeal ravish and pervert the emotions of so many thousands today. We can learn from our liturgical brethren some valuable lessons as to the priceless of worship and its appeal to our religious emotions.

This new generation, with its broader comprehension of musical appreciation, ought to lead us to make a more thorough and honest study of the hymnal. The hymn book and various types of music being presented in schools and by the publishers, stands ready to occupy the new place of power and influence in our church life. But this calls for thoughtful studious leadership. Haphazard, careless, ignorant, indifferent or ineffective methods will not meet the requirements of this new day of broad musical knowledge and appreciation.

It is a fact known to some that there is now on a new momentum in the matter of hymn singing. Witness the many so-called "Hymn" periods that come to us over the radio, some of which are national in scope. This will give vitality to our worship. Every minister should take advantage of this fresh, nation-wide interest in good music, and utilize it for the glory of God and the spiritual uplift of the church.

A discriminating use of better church music and an extension of a knowledge of the hymnal will greatly enrich our church programs and attract many who today are indifferent to the claims of the gospel.

—Correspondence-Extension Department
The Baptist Bible Institute.

—BR—

Pastor J. E. Barnes at this writing is in a good meeting at Ocean Springs, aided by his son John E. Barnes, Jr. Large congregations. Several new Baptist families have moved into the community, and a good many are buying residences and propose to be permanent. Pastor Barnes sends in three more new subscriptions.

On June 2nd Rev. B. M. Jackson finished his fourth year's work as pastor of College Avenue Baptist Church, Fort Worth, Texas. Some of the tangible results for these four years are as follows: The total amount of money raised was \$95,529.92, and of this amount \$10,575.24 was given to missions, benevolence and education. The total indebtedness has been reduced more than \$35,000.00. There have been 678 additions to the church and a net gain of 249. The present membership is above fourteen hundred.—Minnie Parker, Secy.

Editorials

THE WALLS OF JERICO FALL

In the eleventh chapter of Hebrews we are given a succession of demonstrations of faith on the part of individuals, men who put God to the test and themselves became proofs of the reality and faithfulness of God. But in the thirtieth verse no individual name is called when it is said that "by faith the walls of Jericho fell down." Faith must begin with the individual, but it may and does pass on to a group of people, even to a whole assembly or a whole nation. It must do this if the highest and widest results are to be accomplished.

To be sure there was a leader here, for Joshua had taken up the work where Moses had laid it down, but the time had come when faith must pervade the whole congregation of Israel, and being gripped and moved by it the whole people must move as one man. God wants faith on a larger scale than just the example of one man, however great a leader he may be.

This is not the first case in which the faith of a leader become infectious until all the people were controlled by it. That happened at the Red Sea, when the people were under the grip of Moses' faith and marched through dryshod. And all through the desert wandering this was true in some manner. But at Jericho this faith becomes militant and victorious. It was as if the whole field of wheat were moved by the wind; as if the whole forest of Lebanon were in the grip of the simoom. With one spirit they marched around the walls of Jericho, looking for God to work. And He did not fail them.

It is not intended here to minimize the power or benefits of the faith of one man. Quite the contrary. One can chase a thousand, and two can put ten thousand to flight. It is still true that God and one man make a majority. God still deals directly with the individual. And it is still true as Moody declared, the world has yet to learn what God can do with one man fully surrendered to Him. But it is equally true that there are some results which depend on the faith of larger groups. Four men brought a paralytic to Jesus, and "when he saw their faith he said, Son, thy sins are forgiven." And when he went to Nazareth "he could not do many mighty works there because of their unbelief." The walls of Jericho would not have fallen down if Joshua alone had marched around them.

In the beginning of a great revival anywhere the first movement is caused by the faith of some one man or woman. But it will never get over to the community unless the people of God catch the spirit of faith. "If my people which are called by my name, etc." He is still the "God of hosts." A preacher will not long keep up a perspiration in an ice box. The whole church must be awakened if the whole community is to be reached. There must be one spirit in the one body. Great missionary campaigns will not be put over by leaders alone. Jacob's return to the land of his fathers was slowed down by the inability of the children to travel any faster. More people were saved in one day at Pentecost when the Holy Spirit was upon all the people, than had been gathered into the Jerusalem church by the three years labor of individuals. Miracles will be wrought when we get all the people on the march. Walls of opposition, indifference and prejudice will tumble when the throngs of God's people fall in line.

The faith of these Israelites was not quenched by the death and disappearance of Moses. He had inspired them to heroic faith, but their faith was in God, not simply in Moses. Moses had not sought to unify the people about him, but about God. He was the meekest man on earth, not because he was weak, but because he sought nothing for himself. He wanted to be known only as "Moses the servant of the Lord."

And this is a mighty good plan for all in positions of leadership to adopt. We are not tied to any one man or group of men. The Lord said, "Moses my servant is dead; now therefore arise and go over this Jordan, thou and all this people." We don't have to look back for direction, but look up to God and forward to the task.

The faith that brought down the walls of Jericho didn't get tired and quit after the first day, nor the second, nor the sixth. It kept them in line till the work was done. There are lots of quitters in the world. But our God is not a quitter. Jesus "set his face" to go to Jerusalem. Paul said, "None of these things move me; neither count I my life as dear. I am ready not only to suffer but to die at Jerusalem." On till the task is finished and life's day's work is done.

LIFE AND GODLINESS

Peter in his second epistle joins these two words together in a way that makes them almost equivalent to each other, or at least so united that, like the Siamese twins, to separate them threatens to destroy them. These are his words, "Seeing that His divine power hath granted unto us all things that pertain to life and godliness through the knowledge of Him that called us." Life and godliness cannot be easily put asunder, for God has joined them together.

The life that he is here speaking of is not the physical existence given us, not continuing through a short span of years here in the world. It is rather what we call Christian life. It is the life of God finding its way into us and expressing itself through us. It is the vitalizing and invigorating of our spirits by the influx and infilling of the Spirit of God. It is what Paul calls being made alive (quickened) in Christ, we who were once dead on account of sin and in sin. It is to have breathed into us anew the breath of life until we become living souls. It is like the rising of the sap in the trees in the spring-time, till buds and blossoms and fruits appear. It is to be brought into contact with the "fountain of life," to have "rivers of living water" rising in us and flowing from us. It is to be conscious of the river of the water of life that flows from the throne of God, making fruitful our whole being so that we bear twelve crops of fruit, yielding fruit every month. It is the awakening of the soul to a new consciousness of God, new contact with Him, new response to Him, fellowship with Him. It is to be made partakers of the divine nature, having escaped the corruption that is in the world through lust.

Now it does not take argument nor explanation to show that this life is close to, if not actually identified, with godliness. Godliness is godlikeness; it is being like God. And if this new life is from God we are sure to be like Him. The longer people live the more do they resemble their fathers or mothers. The longer a Christian lives the more he becomes like God. The things that produce the Christian life produce godliness. All things that pertain to life, that are necessary to make a Christian life, that help to make a Christian life, help us to be like our Father God.

And that is what he wants us to be. In the beginning, he said, "Let us make man in our own image." And he did. And when the work had to be done over again, Paul tells, Eph. 4:23-24, that we are to "be renewed in the spirit of our mind and to put on the new man, that after God hath been created in righteousness and holiness of the truth." That is holiness that is produced in us by the operation of the truth, for we are to be "sanctified in the truth."

His divine power hath granted unto us all things that pertain to life and godliness through the knowledge of Him. It is the truth about God revealed to us in Jesus Christ which makes life and godliness. It is "the light of the knowledge of God in the face of Jesus Christ" that transforms us. "Beholding as in a mirror (in Christ)

the glory of the Lord we are transformed into the same image from glory to glory, even as from the Lord the Spirit."

BAPTISM OF REPENTANCE

We are warned in the Epistle to the Hebrews against laying again the foundation of repentance from dead works, of baptisms, etc. But this is to rebuke these people who lingered in the rudiments of the teaching of Christ, making no progress in knowledge and experience. They had been some time counted among believers and ought to have been further along and out of the region of doubt and disputation. Certainly we ought not to spend our whole time, possibly not a great deal of it discussing questions which ought to have been settled long ago. Among these elemental Christian doctrines are repentance and baptism.

However there do come times when we have to look to these foundation doctrines to make clear their meaning and their place in the Christian system. And there will never come a time until Jesus returns when we will not need to preach the duty and necessity of repentance and baptism.

John the Baptist came preaching in the wilderness the baptism of repentance; Mk. 1:4; Lk. 3:3; Acts 13:24 and 19:4. It was the "baptism of repentance unto the remission of sins." A study of his preaching will make clear that he meant by repentance a complete change of attitude toward God. In Acts 20:21 it is plainly called "repentance toward God." In Acts 26:20 Paul says that he preached that men should "repent and turn to God, doing works worthy of repentance." Paul said he did this "throughout all Judea," in the same territory where John preached and the same message. He said he preached the same "also to the Gentiles." In every case this changed attitude toward God was evidenced by a changed attitude toward sin. When the different groups asked John what they were to do, he pointed out specifically their sins which they were to quit and right conduct to pursue. But to all alike he preached the necessity of baptism as a proof of their repentance. From this nobody was exempt. It was the one act required of all. And it was required of all because it symbolized complete surrender and absolute obedience to the will of God. In this it becometh us to fulfill all righteousness.

This is why it is called the baptism of repentance because it was the one universal symbol of repentance, and the required proof of genuine repentance. In other words the primary significance of baptism was repentance. A man has not repented who refuses to be baptized. Baptism is an ordinance imposed and required by the direct authority of God. There was a man sent from God whose name was John, and he preached the baptism of repentance.

A man is merely quibbling and deceiving himself when he thinks he is a Christian, or professes to be a Christian, claims to have repented of sin and turned to God, and then deliberately refuses to do the first thing which God requires of a Christian, refuses to be baptized. Repentance means acceptance of the will and command of God for the direction of our lives, and the man who refuses to be baptized has not repented. He declines to do the first thing which God tells him to do. Baptism is not the only evidence and proof of repentance, but it is one which cannot be ignored, for it is one that is binding upon all who profess allegiance to the Lord Jesus. It is in the commission that we are to go into all the world, make disciples and baptize them.

And notice that it is "baptism of repentance unto the remission of sins." That is to say the repentance is unto the remission of sins. The repentance secures the remission of sins. But the repentance must be genuine. And it is not genuine unless it expresses itself in obedience to Christ in the ordinance of baptism. It is not

baptism unto the remission of sins, but repentance unto the remission of sins. But the repentance must bear the mark of genuineness.

But some one asks does not Peter on the day of Pentecost tell people to be baptized, for that is in order to secure the remission of sins? Let us face it honestly, and no dodging. The word "unto" in all probability means in order to secure the remission of sins, that is that sins will be forgiven on certain conditions. If this were the only passage in the Bible which gives the condition of forgiveness, we might think that baptism is a condition of remission. But there are other places in abundance and not one of them mentions baptism. This one must be interpreted in accordance with all the other scriptures, and it is not difficult to do it.

Peter, like John the Baptist, was preaching repentance. He did not dissociate it from baptism. But John and every other preacher of the gospel made baptism the evidence of the genuineness of repentance. And Peter did not preach a "different gospel." It will be found that his words are in accord with the truth everywhere else in the gospel if we put certain words in parenthesis, thus: "Repent ye (and be baptized every one of you in the name of Jesus Christ) unto the remission of your sins." Does some one say there is no parenthesis in this passage in the Bible? No, there is no parenthesis nor any other punctuation in the original language of the New Testament. That was left to the translators, and they put the punctuation, including parenthesis, wherever they thought proper. A parenthesis is not a necessity here to make this interpretation clear, but it will help to do it. And it will be found in accord with all the other teaching of the New Testament.

But bear in mind that repentance and baptism were so closely associated in the mind of Peter as to make them practically inseparable. And Peter had heard John preach. He had heard Jesus preach. And he was filled with the Holy Spirit when he spoke this.

More than 200 have registered for the summer school in Mississippi College.

Pastor O. P. Estes had a great meeting in First Church, Bogalusa, La., Dr. W. W. Hamilton preaching.

Brookhaven church extended a call last Sunday to a mighty good man. This is one of the leading churches in the state and if the pastorelect accepts they will keep their place near the front.

There are seven times as many white Baptist churches in Mississippi as there were Baptist churches in all America when Adoniram Judson went as a missionary to Burma, and there are three times as many Baptists in Mississippi today as in all America when Judson sailed for Burmah.

LET'S GO

By A. L. Goodrich, Circulation Manager

GOING PLACES

Renewing her subscription, Mrs. A. F. Webb of Laurel writes:

"The Record is fine, Dr. Lipsey is splendid, and I don't see how Mississippi Baptists could get along without it."

(Comment: They can't and do as well).

Rev. James W. Askew writes that Mt. Vernon church of Lowndes County Association has one subscriber for each 8 members. How many would YOUR church have if it had 1 to 8?

An Appeal To Pastors

There is no royal road to success in any line. As circulation manager of the Record, we have dedicated ourselves to the task of getting the Record more widely circulated.

There is just one way to get the circulation of the Record increased. The people must be seen. They must be encouraged to take their OWN Baptist paper.

There are just two ways to get the people to subscribe for the Record. One is better than the other.

So I appeal to the pastors of Mississippi to use one of these two plans. The first will get better results. But please use one.

1. Personally see the people of your church asking them to subscribe for their OWN Baptist paper. Many of them will do it. Probably not all will subscribe, but many will.

2. Appoint a committee of people who will see the members, urging upon them their duty.

No Failures.

So far as we know, no pastor in Mississippi has tried either of these plans and met with failure.

TRY ONE OF THESE.

What A Man Said

"Brother Goodrich, come and canvass my church for the Record, I'll go with you." I'm willing, but it would take me 10½ years to work the state of Mississippi.

But each pastor in Mississippi can do it in a few hours, leaving the circulation manager free for other things that will yield larger results.

And remember, when you get your folks to read the Record you help your own work, your church, the denomination and the whole Baptist program.

The first edition of Dr. Dobbs book, Girdling the Globe for God is sold out. The second edition is on the press.

SPURGEON, AS A SUNDAY SCHOOL TEACHER

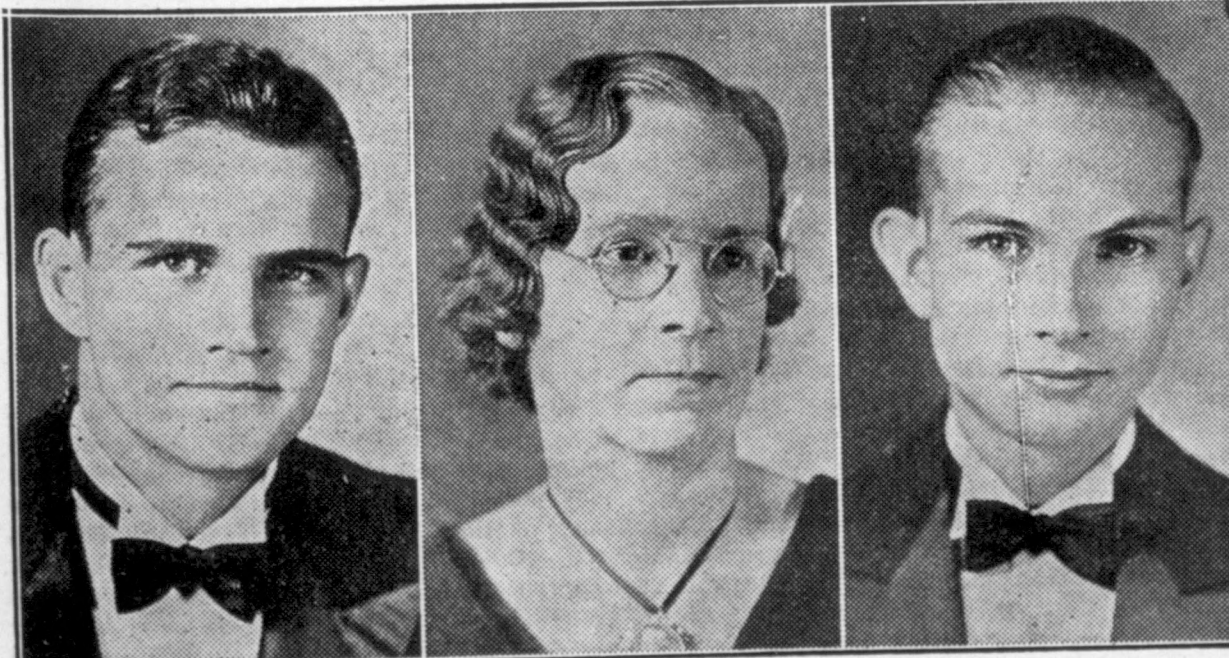
By Rev. A. Cunningham-Burley
Central Baptist Church, Putney, London, Eng.

Mr. Spurgeon never allowed himself to forget that he began his great career, not as a preacher but as a Sabbath school teacher. The Christian Church claimed him as a teacher, immediately after his conversion. He set to work to point others to the Saviour, that their surrender to Him might be as vivid and as real as his own. And in this, it would appear, he was eminently successful. His manner in class was bright, animated, sympathetic and winsome. The children bunched round him in the class-circle on Sundays, and no wonder, for during the week he had been busy calling upon them in their homes to help them with their writing and to give them a hand with their arithmetic. His class at first, was composed of very young children, but he fulfilled his Master's charge to feed the lambs of the flock. From teaching a group in a corner of the school-room, this eager young Christian with the heart and outlook of a little child, was promoted to the platform and was soon in demand to give addresses to the open school. Parents joined their children, until adults and juveniles mingled in equal proportions on Sunday afternoons—a unique and pleasing sight!

An old man who, as a child, saw and heard Spurgeon was able thus to write: "I look back with much gratitude to the time when young Mr. Spurgeon was present with us in the Sunday school. His cheery face brightened everybody up. He was so original in all that he undertook, that much that he said and did, keeps quite fresh in my memory. Some were taken aback by his free, open and natural manner; but when he stood up to give an address to the school, the facial expression of the assembled children was a sure index of their thoughts.

Mr. George Apthorpe of Cambridge wrote: "I remember Mr. Spurgeon as a Sunday school teacher. His class in the school was situated next to mine and so interesting was his conversation with scholars, that frequently I endeavored to listen to his words and was greatly profited by the remarks I overheard." Thrice favored were the youngsters who with wondering eyes and ears beheld Mr. Spurgeon in his Sunday school days and listened to his messages!

And he was as proud of being a teacher as the children were to have him among them. He said that a Sunday school teacher had earned a good degree. "I had rather receive the title of 'S. S. T.' than M. A.; or B. A.; or any other honor that was ever conferred by men." Such were his words to a conference of Christian workers, long ago.



D. M. NELSON, JR.

MRS. M. O. PATTERSON

FR. C. COLEMAN

Dotson McGinnis Nelson, Jr., of Clinton, Mrs. M. O. Patterson of Clinton, and Francis Carter Coleman of Jackson graduated from Mississippi College in the May class with special distinction. Nelson is the son of Dr. D. M. Nelson, president of Mississippi College. He received the Hillman Memorial Award for having attained during his career at Mississippi College the highest scholarship record. Nelson will enter the Southern Baptist Theological Seminary at Louisville, Ky., next session. Mrs. Patterson is the wife of Dr. M. O. Patterson, head of the department of Christianity at Mississippi College for the past twenty years. Coleman is the son of F. M. Coleman, superintendent of education for Hinds County. He recently received the Commonwealth Scholarship which provides \$1,000 a year for four years until completion of his medical degree. Coleman also received on the afternoon of the graduating exercise the Bailey award offered by the college for the highest scholarship in Biology. He will enter Tulane University this fall to begin his medical career.

SOUTHERN BAPTISTS AND PER CAPITA GIVING

Baptists occupy a unique position in Christendom. They are engaged in a great spiritual adventure, to vindicate the New Testament principle of voluntary cooperation, based upon the doctrine of individual responsibility.

That our system of denominational polity is based upon Scriptural grounds, few will deny. The genius of our inter-church relationship, involving the utmost voluntariness in its practice, is in entire accord with the admonition of the Master to "Call no man master upon the earth; for one is your Master, even God, and all ye are brethren." We follow the thesis that, since each of us must give account for himself to God, it follows imperatively that each of us must be left untrammelled by human demands in the discharge of his responsibility. The only factors which are permitted to influence our membership are those of suggestion and inspiration.

Other Christian bodies, however, feel that, while such a program is Scriptural and ultimate, it is too idealistic for our present stage of Christian development. The voluntary urge, they insist, is not sufficient to induce the average Christian to perform his duty. It needs the reinforcement of other factors. To these bodies of brethren, there is such a lack of spiritual power manifest in the lives of average Christians as to spell failure for the missionary enterprise, unless other forces can be utilized to fill up the measure of the spiritual deficit.

These Christian groups have in large measure reinforced the spiritual appeal with mechanical and organizational methods. Varying from the absolutism of the papacy to the more spontaneous programs of other bodies, they yet possess one point in common. Programs and quotas are handed down from a central governing body. The essential basis is regimentation. Organization has filled up the felt lack of spontaneity in the response of the individual.

I.

It is the task of Baptists to prove that the New Testament principle is not ideal only, but is practical; and that the strict application of the principle of soul freedom will ultimately produce a better and more lasting result than can be attained through the employment of any other method.

And it is to be admitted that, on the face of actual returns, other systems have produced a more favorable immediate result, as measured in terms of per capita financial support. Voluntary cooperation has not produced the per capita financial returns that have been effected through various systems of regimentation. For immediate results, the army will be ever more effective than the unorganized and unregimented masses. Year after year, Southern Baptists in particular have stood consistently at the foot of the class in the reports on per capita giving.

Figures just released by the United Stewardship Council, based on reports presented by the official bodies of the major denominational groups of America, indicate that the past year has been no exception. According to the figures released, the per capita missionary and benevolent offerings of Southern Baptists during their 1934 fiscal year were 93 cents. Per capita offerings of other major Christian groups in the South for missions were: Southern Methodists, \$2.37; Southern Presbyterians, \$4.91; Disciples of Christ, \$1.16, and Church of the Nazarene, \$1.63.

Per capita offerings for local church support were fully as disconcerting, with Southern Baptists standing at \$4.70, as contrasted with \$8.97 for Southern Methodists; \$12.82 for Southern Presbyterians, \$5.25 for the Disciples, and \$19.58 for the Nazarenes.

II.

Granting that these figures are essentially accurate, they are indeed embarrassing to Southern Baptists. We claim to be a New Testament peo-

ple. Our insistence on Scriptural doctrine is proverbial. That salvation is wholly of God's sovereign grace, we insist. That immersion only is New Testament baptism; that only baptized believers are eligible to approach the Lord's table; that the commission to evangelize the world was given to New Testament churches, has ever been one of the cardinal teachings. And that a people so posited should bring up the rear in the matter of financial support of the causes which they profess to maintain, is one point where boasting ceases to be a virtue.

But such seems to be the facts. As to the interpretation of this condition, opinions will vary.

III.

There will be those among us, jealous for our financial honor, who will seek to defend. Southern Baptists, it will be maintained, are for the most part a people financially poor, as compared with other Christian groups. And it is true beyond dispute that "not many mighty" financially have entered our fold. Moreover, even among our wealthier classes, by far the greater portion have found it "hard for a rich man to enter the Kingdom." Here and there are outstanding examples of consecration of wealth to the Lord; but for the most part the covetous spirit has found a fertile soil in our wealthier homes. Most of the sacrificial giving is done among us by the common people.

Baptists are a poor people. One recalls the reported reply of the beloved Dr. J. B. Gambrell, when twitted over the fact that Baptists have so many "common" folk. "Yes," said he, "but it is well to remember that we HAVE them."

Baptists in the South do not rank with some of the denominations in the matter of per capita wealth. But one cannot escape the disconcerting uneasiness that this does not explain fully our low rank in per capita giving. Baptists rank on fairly even terms with our Methodist, or Disciples, friends, and doubtless outstrip the average Nazarene family income.

IV.

Others, with no disposition to defend, will assert that Southern Baptists are America's most covetous Christians. And one is compelled to admit, however embarrassing the admission, that covetousness is widespread in our churches. Surely, when we are informed that 35 per cent of our membership does all the giving, and that the remaining 65 per cent make no contribution

(Continued on page 14)

—BR—

My dear friend:

This is just to announce that our new book on all of South America, "Sharing with Neighbor America"—Taylor—35 cents—is ready. Perhaps you saw a copy of it at Memphis during the Convention.

Since Dr. Taylor wrote this especially for young people, it has a zest of style and attractiveness of presentation that will grip everyone. The W. M. S. as well as the Y. W. A. will want to study this splendid new book.

Dr. Truett says that this "book is filled with an amazing amount of information about South America, her churches, missionaries, schools, literature, the country, the progress of missionary activities, the present outlook—and will be one of the most valuable of all our study books."

"Christ in the Silver Lands"—J. C. Quarles—35 cents—will be off the press before July 1st. We are happy to offer these two splendid books by these two faithful and efficient missionaries and writers.

Supplementing these new books are our four old books that will become new again when they are used with our new texts. These "old books with new books" are: "A Wandering Jew in Brazil"—50 cents; "Gospel Triumphs in Argentina and Chile"—Hart—25 cents; "In the Land of the Southern Cross"—White and Muirhead—25 cents; "Reminiscences"—Reno—25 cents.

With every good wish, I am

Sincerely yours,

Inabelle G. Coleman.

SPURGEON AND THE MERRY OLD DEACON

By Rev. A. Cunningham-Burley
Putney, London, England

—O—

Mr. Spurgeon was greatly blessed in having around him some magnificent helpers. His contagious cheerfulness affected and inspired them all. Even when some of them were at death's door their gaiety of mind never forsook them. It gave Spurgeon delight to refer to this in the following confession:

I stood by the side of a dear old friend and fellow-helper yesterday. He is in his ninety-second year, and has taken to his bed through weakness. Instead of seeking sympathy or speaking to me in a doleful style, he pleasantly observed, "You see I am higher in the world than when you came last time, for I have left the parlor and come upstairs. Very soon I shall not be higher in the world, but higher than the world." He said this with that same twinkle of the eye which I have noticed in him in the days of his strength when he was equally full of grace and wit. There was no fear of death to daunt or damp his spirit. He knew nothing of such a feeling. "Ah!" he said, "Isaiah was right when he described our experience in the passage, 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.' He begins flying, then goes to running, and then to walking. But the prophet calls this renewing his strength. It looks like losing strength and speed, does it not? Ah! but (he said) you know flying is not a suitable thing for daily life: it is all very well for young people, but it does not suit every-day life. Running is for another period, but it is not a practical pace for a continuance. Quietly walking with God is a safe, lasting, every day pace. You can keep on at that as Enoch did, till you walk away with God. I have now got to my walking days," said the grand old man. Then he went on to expound the Scripture by other Scriptures. "John says, 'I write you, little children, because your sins are forgiven you.' That makes them mount up with eagles' wings about the guilt of sin. To the young men he says, 'I write unto you, young men, because ye have overcome the wicked one.' In that case there has been struggling and exertion, like the running without weariness. But when he gets to the fathers, he says, 'I write unto you, fathers,' not concerning a high joy, or a successful struggle, but 'because ye have known him that is from the beginning.' That is a walking, quiet, solid knowledge; and it is the best of all." What a happy talk we had! We were two merry men sitting on the brink of Jordan communing together with happy hearts—he of ninety-two talking to me concerning all the way whereby the Lord had led us both since we knew each other, these thirty-four years and more. Oh, yes, it is a blessed, blessed thing to grow in grace as we grow in years, and to increase our argument for faith as we increase our experience.

—BR—

Rev. Hyman Appleman is leading us in a revival. Our church touches the life of many workers here by the Southwestern Seminary. Pray for us here on this strategic field.—Yours thankfully, P. F. Squyres, pastor Gambrell St. Church, Fort Worth, Texas.

"Mother, give me a piece, and a big piece." Little Frank was sitting at the dinner table, his big blue eyes fastened on a luscious pie just brought in. To his great delight his mother did give him a big piece. Jesus is looking at that income God has so graciously provided for us, and noting what kind of a piece we will give back to Him. He is pointing, as it were with that pierced, blood stained hand, at the whitening fields and saying through His blessed word: Go tell or send this precious good news to those starving, dying souls, I have through agony and blood bought for them. May God help us to give him a big piece.—A Sister.

WHEN A COMMUNIST LEADER WAS BROUGHT TO CHRIST

—But only after the ice was broken in two hearts
By I. V. Neprash, Philadelphia,
in The Sunday School Times

(Professor Neprash is the Executive Secretary of the Russian Missionary and Relief Service, 850 E. Thompson St., Philadelphia, which forwards gifts for the relief of suffering Christians in Russia. He formerly attended the Louisville and Fort Worth Seminaries.—Editor.)

Russia has been on the front page for a long while. The reports differ. So-called two-weeks-visitors to Russia cause much of the misunderstanding. But some of them have an ear to hear and an eye to see. One of these reports the following experience:

"A nursery is conducted in connection with this collective apartment house. We visited this, and it is typical of many others in the city of Leningrad and Moscow, and of all Russia. Before entering the nursery, all of us were given white robes such as doctors wear in hospitals. This was to protect the infants from germs on our clothes, said the nurse. . . . Impressive at first, this was a cause for some amusement when we entered the nursery and found windows unscreened, dust blowing in from the street, and flies buzzing about the heads and bodies of the babies."

Some see "white robes" only, and talk about them upon their return. Others see the open windows, dust, buzzing flies, and the rest of the "noble experiment" whose chief product is propaganda. Even a New York daily, one of the cleverest propagandists and protector of that "noble experiment," had to acknowledge that about six millions perished from hunger in Soviet Russia last winter alone.

An exile in the Arctic

As to the religious situation in Russia, there is less difference in opinion. Although all in Russia who give information to the outside world of their suffering are most severely punished, yet every student of conditions in that country knows that no religious persecution in the world has been as severe as that under the godless rulers of Russia.

I was a pastor in Russia. My successor was kept in jail for seven months, then exiled for three years to one of the islands in the Arctic Ocean. There were 29,000 exiles on one island in the autumn; only 9,000 survived until the spring. Because he survived for three years, he was re-exiled, then exiled again to a place even worse, until he miraculously escaped to a foreign country. He is free to write, and he has sent me a manuscript of 364 pages describing his experience and that of other exiles. Horrors are described whose source cannot be merely human. One is reminded of the Society of Devil Worshipers in Moscow as the possible inspirer.

When thinks like this, and others even worse, come to one's knowledge, the grace of God is needed. One is reminded that the right spirit does not fight against flesh and blood, but against the spirits that use flesh and blood to accomplish their evil plans. One is reminded, also, that even the enemies of God have souls, and that it is possible for God to touch even them by His marvelous love. One illustration for God's glory is described here.

While in Europe two years ago, I was brought, in Brussels, to the home of a well-known Communist who had been a personal pupil of Karl Marx and personal friend and co-worker of Lenin. He was known throughout the world as an outstanding Communist leader, especially as Secretary of Commerce and Industry of the Soviet Government, and later as Director of the famous Arcos in London, which caused the British Government so much trouble. A physician by education, he possessed a marvelous intellect. By birth he was of a Moldavian family of Greek Catholic faith, in southern Russia. One of his brothers was a senator, another a well-known

college president. But this young man became interested in Socialism and devoted all his life to revolutionary activities. Prison and exile could not divert him from his plans. Finally he had to leave his country and continue his revolutionary activities in Europe. By personal request of Lenin he came to Moscow and devoted all his energy toward the promotion of Communism.

I went to see him with a definite desire to bring him to Christ. Having been an atheist myself, converted through a scientific book on astronomy and not through preaching, I was rather self-confident about the result of my visit. I soon lost my self-confidence when I discovered what a problem I had before me. Mr. Solomon's mind was brilliant, his ability to grasp one's meaning was remarkable. Where shall we end if we start merely arguing? Who of us will step off his platform and surrender to the other? Shall we ever come to any end?

A Surprise for a Personal Worker

When the preliminaries were over, and we were approaching the heart of the matter, I became conscious of the necessity of God's interference, and this consciousness grew in strength.

Something then occurred that taught me a lesson in soul-winning. While Mr. Solomon was talking, my heart went out in silent prayer, "Lord, apply Calvary, apply Calvary!" It was clear that nothing short of God's marvelous love as expressed on the cross would settle the problem and win this man. The reply to my prayer came almost immediately. But, strange to say, Calvary was applied not to Mr. Solomon, but to my own heart! Unexpectedly it was filled, and over-filled, with a flood of most tender love for that man, at which I myself marveled. Mr. Solomon detected the change almost immediately, and the ice broke in his own soul.

Analyzing that experience later, I came to the conclusion that, while longing to bring Mr. Solomon to Christ, I had had no love for him. And how could I? Before me was a symbol of a cruel system that breathed hell on earth. I longer to bring this man to Christ as a criminal, but not as one whom Jesus loved, and loved so much that He even died for him. Christ's Spirit was grieved by such an attitude. He had to apply Calvary to me first. And He did it, thank God! and this proved to be the key to Mr. Solomon's heart. As he said later, "Mr. Neprash, you are the first man who understood the state of my soul." It was understanding of heart, not of mind.

Love begets love. The barrier disappeared. His heart was open, and then the Lord did what I had asked Him for in the beginning. He applied Calvary to Mr. Solomon's soul also.

An Ex-Atheist Helps an Atheist

It would be difficult, even impossible, to describe the discussion that followed. Both mental and heart problems were brought up for settlement. The old philosophical problem of relative and absolute evil and good had to be viewed in the light of eternity. Communism has many good points in it, but they are relatively good only, because, taken in their logical connection with other fundamentals of that system, they cannot stand the test of even a temporary application. The good falls with the overwhelming evil imbedded in the system. The whole problem must be viewed, not a part only.

This did not create any special difficulty, because Mr. Solomon had already been disappointed in Communism. His famous book, "Among the Red Autocrats,"* one of the strongest denunciations of Communism "in practice," which has just been published by Dr. A. C. Gaebel, throws more light on the problem than this short article can do. Having been an atheist myself, I could more easily show Mr. Solomon the steps out of the mudhole, at the bottom of which one is so easily satisfied in worshipping pharisaically the "relative good."

There was the old, old question of a doubting human heart, blinded by sin, "If God is so good and almighty, and directs the world, why does

evil predominate?" This had to be given an answer in the light of suffering, human free will, and God's eternal purpose.

The hardest part of the discussion was, as always, the problem of vicarious atonement. As Mrs. Solomon, who was not present, put it later: "Why should somebody suffer for the sins of another? One must atone for his own sins." The Jews were not the only ones who rejected Christ, with His divine righteousness, because they were so self-satisfied.

Mr. Solomon had sufficient reason to be satisfied with the goodness of his own heart. I learned from others how he risked his own life during a famine in Russia in his student years, when he himself caught typhus and barely survived. While visiting a camp for lepers, he fondled a boy full of wounds. The boy's heart melted, and unexpectedly he asked: "Nobody kissed me in my life; will you?" Without a moment's hesitation he did it. My informant, who walked with Mr. Solomon through a forest, tells me how they saw a girl being bitten by a poisonous snake. Mr. Solomon threw himself down and sucked the poison out of the wound until blood began to appear.

I recall a scene in Petrograd, in an open-air political meeting, when a Communist was speaking to a large crowd. "Kill . . . Murder . . . Avenge . . . Massacre . . . Blood and blood . . . no mercy!" Forgetting the words and listening to his spirit, his motive, I understood that he did it "because he loved the poor people so much." The description of the beast in Revelation says that "he had two horns like a lamb, and he spake as a dragon." That is the spirit of Communism.

Self-righteous Saul had to be changed into righteous Paul, and Jesus alone was able to accomplish this. He was sufficient also for Mr. Solomon. What a battle it was at the end—not so much of his will as of his heart. Regeneration is always a mystery. No wonder there is rejoicing in the presence of the angels when the blood of Christ cleanses one from sin!

Five hours were spent together, with about twenty minutes taken for lunch. Finally we went to our knees. God was present; in His presence even a Communist has to bow, overwhelmed by the love of Calvary. It had been my privilege to see many coming in repentance before the Lord during twenty-eight years of Gospel ministry, but I cannot remember a cry to Heaven filled with such anguish as was Mr. Solomon's. Not a prayer, but a cry for forgiveness, for cleansing, for renewing of the whole life, for "at least some peace" for his exhausted soul.

Surely his soul was exhausted. He passed on to his heavenly home recently, and his wife writes that among his papers she found notes, written before his conversion, addressed to her and to the police, stating that life had become a burden too heavy to carry and that he had decided to commit suicide. God had stopped him in a strange way. Coming out of his door, he happened to see a small black cross on the sidewalk, and picked it up. Possibly the recollection of his childhood filled his heart, restraining him from committing the crime of murdering himself. God had great things in store for him. In one of his letters, which I received in America, are these words: "My greatest joy now is to go to a near-by park, find a seclusion there, and pour out my soul to God in prayer."

* Published by Our Hope Publication Office, New York, and may be ordered from the Times Book Service, 1721 Spring Garden St., Philadelphia, at \$1.10 postpaid.

—BR—

Mrs. Elsie Clor, one of the Foreign Missionary Board's missionaries in Nigeria, Africa, has been a guest patient in the Southern Baptist Hospital, New Orleans.

Pastor J. C. Wells of Lafayette, La., baptized four Sunday, June 2 and welcomed two others by letter. He begins a Daily Vacation Bible School June 24. Hopes to be in a new pastor's home by August 1.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Assembly time is almost here and the W. M. U. department has planned well for the week of July 7-12. Each morning we will have W. M. U. hour with a class for each grade. Miss Edwina Robinson, our Young People's Secretary, Miss Evie Lan'rum, our Field Worker, and Dr. A. F. Crittendon will have charge of classes for the young people. All will be studying Mexico. Miss Pearl Caldwell will teach Pioneering for Jesus, comparing the experiences of Henrietta Hall Shuck, the first American Baptist woman missionary of 100 years ago, with her experiences as a missionary in these recent years. We will also be able to catch a glimpse of the progress of the work in China for the past 100 years, as well as viewing the present day needs.

Miss Caldwell is one of the South's greatest missionaries and she is Mississippi's own. We want to show our appreciation of her by attending her class and she in turn will deepen our interest in world-wide missions.

I have on my desk a copy of "The Spirit of Power" which is the annual report of our Foreign Mission Board of the Southern Baptist Convention, attractively arranged. You can obtain a copy free by writing to Foreign Mission Board, 601 E. Franklin St., Richmond, Va. It contains valuable information that each president of a Missionary Society should have. Do not delay writing for your free copy.

District Four of the W. M. U. met at Aberdeen on June 5 with an attendance of 255. Mrs. John F. Measells, the President, presided during the instructive and inspiring program, during which all district officers and associational superintendents gave their annual reports. Alcorn and Monroe Associations tied for the best records made during the year. Miss Jane Pinnix, 1936 graduate of W. M. U. Training School, led in a most inspiring devotional. Dr. A. F. Crittendon, of the State Cooperative Program, spoke to the ladies in behalf of his work. The State Corresponding Secretary, Miss Fannie Traylor, and State Young People's Secretary, Miss Edwina Robinson, spoke most helpfully to the ladies concerning the W. M. U. plan of work for the year. Miss Robinson told of the camp for all young people's auxiliaries to be held for Districts 3 and 4 at Oxford during the week beginning August 5th. Outstanding Christian workers will assist with the camp and the prices are moderate. Full particulars can be obtained from Miss Robinson at Jackson. The outstanding speakers on the district program were Miss Carrie Littlejohn, principal of the W. M. U. Training School at Louisville, and Miss Pearl Caldwell, missionary to China. Miss Littlejohn made each feel that she had had a visit with our Training School. Miss Caldwell presented a most spiritual scriptural address, urging purity of soul and a seeking of God's glory in being fishers of men. The ladies of the Aberdeen W. M. U. entertained most delightfully as hostesses for the day. The district will meet next year at Blue Mountain.

Mrs. R. E. Nubert.

The Woman's Missionary Union of the Fifth District met in the First Baptist Church of West Point on June the fourth. Each of the eight counties in the district was represented and all the county superintendents were present except one. Total number of representatives present

Young People's Column

RIDGECREST

Last call for reservations for places in the bus leaving Jackson, Saturday, June 22nd at 12:00 o'clock. Also if you expect to attend camp (going on train or otherwise) let me know so I can reserve a place for you with the Mississippi delegation.

Special Recognition Services for Camps
G. A.—Coronation Service for Camps—Maidens, Lady-in-Waiting and Princess, all bring a solid white dress; Queens, Queen with Scepter and Queen Regent, an evening dress.

Note: If you have girls who are just about ready to be queen with scepter and queen regent do not send the material to me before camp (just bring it to camp for my inspection) but please send me the names of those who expect to pass off either of the two advanced steps.

R. A.—"Knighting Service" for Camps—All candidates for the rank of Page, Squire and Knight please bring blue trousers and white shirt to wear in this service; Ambassador, Ambassador Extraordinary and Ambassador Plenipotentiary please bring white trousers and white shirt for this service.

was 115. Mrs. Isham Evans of Shuqualak, district president, presided. Mrs. W. E. Hardy was secretary. The reports were all full and showed increased activities along various lines, especially in contributions to the various causes fostered. The welcome address was given by Mrs. Walter Brame and response was made by Mrs. Lester Brown. Miss Carrie U. Littlejohn, principal of the W. M. U. Training School of Louisville, Ky., was the guest speaker. Her address was full of information and inspiration. Miss Fannie Traylor and Miss Edwina Robinson each brought inspiring messages. Dr. A. F. Crittendon was present and presented the Cooperative Program very clearly. Lowndes County won the banner. The next meeting will be held in Shuqualak next June.

The ladies of West Point were most generous and cordial in their hospitality and entertainment.

Mrs. H. L. Rhodes.

In having our Mission Study Institutes on Wednesday of our Young People's Camps this summer we are given an opportunity that we can't afford to miss. Through the kindness of our State Young People's Secretary in inviting us we will have the privilege of seeing our best leaders at work.

The meeting will begin at 9:45 and close promptly at 3:00. The program will consist of a devotional, open conference period, demonstration and methods classes for each organization and an inspirational message by the camp speaker.

Please try to see that your Mission Study Leader, all teachers of various grades and prospective leaders attend the institute that is

nearest you. The following is the schedule:

Hillman—July 24.
Meridian (Camp Maridale)—July 31.
University—August 7.
Moorhead—August 14.

It will be necessary for each of you to bring your own lunch and a note book.

Sincerely,

Mrs. J. H. Nutt,
State Mission Study Chairman.

TO MY MOTHER

As passing years of hopes and fears
Go rushing on in ever fleeting time,
Like flowing streams the constant dreams
Of childhood days make mother more sublime.

When moments roll that fill my soul
With youthful sights and sounds, I fancy her
Upon a throne within our home:
She's writ a page that naught can blot or blur.

The angels came and spoke her name,
Gave eyes to see her tender, loving face:
With light divine the visions shine:
I see her stately step and queenly grace!

A phantom pure, her charms endure.
As true as prayers she taught my lips to say
Her precepts glow like mountain snow
That gently lights the rugged, upward way.

When I would fret and soon forget,
She gave me strength to bear my childish woes.
Though she was ill she tended still
For fear that careless hands might prove my foes.

There often grows beneath the rose
Some deadly herb that little hands may find.
There sometimes lies in specious guise
A poison dread that youthful souls may blind.

But mother dear was ever near,
As guardian saints attend, to guide her child.
From paths of shame and doubtful fame
She held me true by mother's suasion mild.

While long I played, she daily prayed
That I might steer my craft against the blast;
Great was her care that I would dare
To lead a life with purpose strong and fast.

The sails are set; I'll not forget
Her prayers were breathed for me by night and day.

When I am old with fingers cold,
My mother's love will follow all the way.

—Mark Lowrey

Silver Creek, Mississippi.

One hundred years ago Adoniram Judson completed his translation of the Bible into the Burmese language. And it was only 400 years ago that the English Bible was first published.

Missionary John Lake and family expect to reach America August 1. He will seek support for his mission to the lepers on Tai Kam Island in China.

From many places reports come of men refusing to work, preferring to accept relief from the tax payers through the federal government. These folks ought to be corralled and put on a bread and water diet till they experience a change of heart.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.50 a year, payable in
advance.

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

Our Advertising Department is in charge
of Jacobs List, Inc., Clinton, S. C. Soli-
citing Offices: E. L. Gould, Manager, New
York Office, 40 Worth Street, New York,
N. Y.; W. R. Sperry, 360 N. Michigan Ave.,
Chicago, Ill.; Geo. F. Dillon and Julian A.
Kirk, 500 National Fidelity Life Building,
Kansas City, Mo.; G. H. Ligon, 421 Bilt-
more Ave., Asheville, N. C.; J. W. Ligon,
729 Park Drive, N. E., Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

Standing Pine

This is the name of one of the
good Baptist churches in Leake
County, Miss. It has a long and
honorable career and is still doing
business for the Lord. Dr. A. M.
Barnett, now deceased, was perhaps
one of its charter members and was
its pastor for many years. He was
a practicing physician, but he did
not neglect his church work on that
account. Dr. E. W. Barnett was also
one of the charter members. The
writer is to assist in the meeting
there in August. A recent letter
from Dr. Barnett says in part:
"Wife and I have a special room
for preachers and are expecting
you to make your home with us
during the meeting. . . . Our church
is 50 years old. It was organized in
May, 1885. I am the only living
member who was in the organiza-
tion. . . . We are to have the fifth
Sunday meeting here in June and
would be glad to have you with us.
Dr. Gunter will preach the 11:00
o'clock sermon, and we have a real
good program I think." Thanks,
brother, a home for the preacher
is always appreciated.

Coffeeville church began a Daily
Vacation Bible School last Monday
and will continue for two weeks.
We had a very successful one last
year. These are valuable helps to
any church and community. They do
not cost much and are not hard to
put on. Try one.

The Neshoba County Association-
al meeting met with Coldwater
Baptist Church, Neshoba County,
last week. Details will be given
next week. A good program was
rendered.

Scuna Valley Baptist Church,
Yalobusha County, is considering
the matter of erecting a log church
building. These kinds of buildings
are becoming very popular now for
camp and club houses, and the
church there sees no reason why
such a building will not serve well

in which to worship God. There
are numerous small logs in the
community and the work of prepar-
ing them for the building may be
done by the members of the church
and community and the work need-
ed in the erection of the building
will be largely donated. If properly
constructed for service such a
building will serve every need.

Sorry that conditions made it
impracticable for this writer to at-
tend the State B. T. U. Convention
at Clinton. It is always a distinct
loss to fail to attend these meet-
ings. Besides the information and
inspiration received one misses the
fellowship and heart-touch of the
workers. In these days of many
discouragements all the help pos-
sible is needed to keep us lined up
and in the spirit of real service.

As already stated, the revival
meeting is set to begin July 2nd
and continue some ten days at Caf-
feville with Dr. Clyde L. Breland
of Richmond, Ky., doing the preach-
ing. This is said to request the
prayers of God's people that He
will give us a real revival with the
salvation of many souls.

"If then, John was a Baptist, and
the first Baptist as Christ called
him, all his disciples were Baptists
by virtue of their baptism at John's
hands. The twelve apostles were
baptized by John; did it make Bap-
tists of them? If John's baptism
made Baptists and disciples of men,
did it not have the same effect on
Jesus? If so, then Christ and His
apostles were members of the first
Baptist church, and must have re-
mained such, as there is no record
or evidence of any other water bap-
tism than John's baptism. From
the parity of this reasoning Christ's
church was a Baptist church. Christ
Himself being the Judge."—J. T.
Mann.

One of our youngest older preach-
ers is Rev. J. W. Lee of Batesville,
Miss. He has been pastor of the
Batesville Baptist Church for more
than 25 years and is still going
strong, he attends practically all
of our gatherings both state and
southwide, he preaches with vigor
and his mind is clear on all the
fundamentals of the gospel. We
wish for him many years of useful
service yet. May the Lord greatly
bless him and his.

CHARLES HADDON SPURGEON Centenary Celebration 19th June, 1934

By the Rev. Freeman Irwin, B.D.,
Vicar of Wandsworth

The centenary of the birth of
Charles Haddon Spurgeon is being
celebrated this year, and it is fit-
ting to recall the work of one of
the outstanding personalities in the
Christian life of the nineteenth cen-
tury who occupied a unique posi-
tion as a preacher and exerted a
wider influence than probably any
of his contemporaries in the minis-
try in any section of the Christian
Church.

He was born in the little Essex
village of Kelvedon on June 19th,
1834. His father was the minister
of a small Congregational Church

at Tollesbury. He came of a Non-
conformist stock and his grandfath-
er, with whom he spent a consider-
able portion of his childhood, was
minister of the Independent Meet-
ing House at Stambourne. He had,
therefore, a hereditary interest in
preaching, and it is related of him
as of others who afterwards became
known as preachers, that as a child
one of his favorite games was to
arrange his brothers and sisters as
members of a congregation to whom
he preached.

He owed much to the religious
influence of his mother. Every Sun-
day evening she read a portion of
the Bible with her children explain-
ing it verse by verse, and then
prayed with them. He fell under
conviction of sin when about six-
teen years of age, and sought the
message of peace by attending the
services of many of the chapels in
the district. He tells the story of
his conversion and it is another in-
stance of the outcome of what
might be regarded as "the acciden-
tal." Sunday, January 6, 1850, was
a snowy day and instead of going
to the place of worship for which
he set out, he turned into a Prime-
tive Methodist Chapel in Colches-
ter. No minister came and the
preacher, "an unlettered man"
whose name is unknown, conducted
the service for the dozen or so who
composed the congregation. His text
was "Look unto Me and be ye sav-
ed, all the ends of the earth." The
preacher towards the end of his
discourse, looked at the stranger,
and said, "Young man you look
very miserable, you always will be
miserable — miserable in life and
miserable in death if you don't obey
my text; but if you obey now, this
moment you will be saved. Young
man, look to Jesus Christ! Look!
Look! Look! You have nothin' to
do but to look and live." That was
the changing point in his life. He
saw at once "the way of salvation
and was possessed by the thought
of the freeness and simplicity of
it." At once he wished to tell to
others the message which had
brought peace and joy to his own
soul.

He was at the time an article
pupil at a school in Newmarket,
Cambridgeshire, where the cook,
Mary King, was an ardent Chris-
tian, to whom he was indebted for
much of his theology, for as he
says:—"I do believe that I learnt
more from her than I should have
learnt from any six doctors of di-
vinity of the sort we have nowa-
days." He joined the Baptist Church
and received baptism at Isleham on
May 3, 1850. In the following Aug-
ust he took a post as assistant with-
out salary in a school at Cam-
bridge and remained there for three
formative years when he arranged
to open a school of his own. That
school was never opened. He had
engaged in preaching at Cottage
meetings and had taken the ser-
vices at the Baptist Church in the
little village of Waterbeach for two
years with such success that crowds
came to hear the boy preacher. It
was suggested that he should be-
come a student at the Baptist Col-
lege in London, but owing to his

accidental missing of an engage-
ment to meet Dr. Angus, the prin-
cipal of the college in Cambridge,
the project fell through, and an
invitation to preach in New Park
Street Chapel, Southwark, in De-
cember, 1853, settled his future
career. It was an amazing experi-
ence for a lad of nineteen to be
called to the charge of a church,
and to find that crowded congrega-
tion attended his ministry. It is not
surprising that many doubtful
voices were heard as to the con-
tinuance of his popularity. Within
two years the church was enlarged,
and during the period of alteration
the services were held in the Exeter
Hall, in the Strand, where crowds
assembled. A move was made to the
Surry Music Hall in Walworth,
and at that time services in such a
building were a novelty disapproved
of by many. The first service on
Sunday evening, October 19, 1856,
was attended by a serious calamity.
The building was crowded in every
part and hundreds had been turned
away. During the opening prayer
there was a cry of "Fire" and an-
other "The gallery is giving way."
In the panic that ensued seven per-
sons were trampled to death and
twenty-eight injured were taken to
hospitals. Spurgeon was prostrated
after this occurrence but on his re-
covery resumed the services in the
Exeter Hall. The young preacher
who could draw thousands—on one
occasion at the Crystal Palace, the
day of National Fast and Humilia-
tion in connection with the Indian
Mutiny, it is said that 24,000 were
present—did not escape the unkind
criticism which often accompanies
success. Yet he continued with sim-
ple faith the work to which he be-
lieved he was called and in a short
time set about the erection of the
Metropolitan Tabernacle with which
his future career was to be asso-
ciated. The building cost £31,322,
and there were several elements of
romance in connection with the
raising of so large a sum of mon-
(Continued on page 16)

TO HIGH SCHOOL SENIORS

Hillman College is fortunate in
being located at Clinton where the
students have ideal social life and
worthwhile contacts with many of
our greatest denominational lead-
ers, and where they can share all
the opportunities of the state capi-
tol without the distractions of the
city. Hillman offers new homes for
students and unusual advantages in
music, business, and other subjects
at rates that are lower than those
of most other colleges for girls.
Discriminating parents who want
their daughters to have the best of
care and training should investigate
"Happy, Home-like, Hillman," Mis-
sissippi's oldest college for girls.

M. P. L. Berry, President,
Clinton, Miss.

GRAY'S OINTMENT USED SINCE 1820—FOR BOILS

Superficial Cuts and Burns and Minor
Bruises. 25c at Drug Stores.

Sunday School Lesson

Prepared by L. D. Posey

For June 16, 1935

Subject: Christian Stewardship.

Golden Text: It is required in stewards, that a man be found faithful. I Cor. 4:2.

Scripture: Deut. 8:11-18; II Cor. 9:6-8. For supplementary study: Matt. 25:14-30; Luke 19:11-27.

Introduction

The Scriptures assigned for this study, are as applicable to tithing and Christian benevolence, as to Christian stewardship. But since we have a subject assigned, let us study and use it to the glory of God.

I. The Meaning of Christian Stewardship.

A steward is one who manages something for another person. Then Christian Stewardship would be the management by a Christian for another, that which has been entrusted to him for use, and for which he is held accountable. Naturally, we think of Christian Stewardship, as an accountability to God for the use of that which He has committed to us. With that fact before us, the "range" of Christian Stewardship is almost limitless. Unfortunately, we usually think of the management of money, when we think of Christian Stewardship, but that is the least of all the trusts committed to our care and use.

II. The Stewardship of Life.

It may be out of the ordinary to think of our own lives as a trust committed to us, but it is none the less true. We did not produce our own being. It came to us from God, and to Him we must render our account.

What does God expect us to do with our lives? Shall we waste our time and strength in debasing habits, and cut short the term of years allotted to us for our good and His glory? Do we propose to become tramps and outcasts? Or, shall we apply our time and energy in some useful employment, that we may be of service to our fellowman and a glory to God?

At this point, I would like to suggest that the teachers of the lower grades, use this lesson as a means of instilling in the children a desire for the best that is to be had in life; nobility of mind, integrity of heart, with virtue and purity of life. Impress upon them the fact that they are stewards of their own lives, and if they waste youth and refuse to get an education, and thus prepare for the best in life, that they sin against God.

But there is the more important matter of the stewardship of our souls. God has entrusted us with immortal spirits. Shall we trust Christ and prepare to spend eternity to the glory of God? Or, shall we neglect or refuse salvation through Jesus, and give our souls over to Satan and blaspheme God? Do we want to be children of God and heirs of glory? Or, do we want to be children of the Devil and

spend eternity in hell? May I insist that the greatest trust ever committed to man, is the stewardship of his own soul. After we become Christians, it is ours to bear fruit, an hundred fold, to lay at our Lord's feet when He comes for the accounting.

III. The Stewardship of Children.

All parents have a great fund entrusted to them in the form of their children. What will they do with them? Will they lead them to Christ for salvation, and train them for faithful Christian living? Or, will they turn them over to the Devil for destruction? What is your reply mother, to this startling question?

If this nation had done nothing else to cause its doom, other than thrusting the liquor traffic on this generation of young people, that would cause its downfall. God will not let such flagrant breach of trust, go unpunished.

Then, too, think of the trust committed to the hands of teachers of the children and young people of the nation!!! How, in many places schools, by some teachers, they are taught to hate the Bible and all things holy. It seems to be common knowledge, that in many schools, treason against both God and our government is taught. Who pays the teachers? Christian citizens who own property, help to pay it in the form of taxes. Is it right?

IV. The Stewardship of Time and Money.

For the conservation of space, I mention time and money together. The average young person wastes enough time, up to the age of twenty-five, if properly spent in that way, to master every subject required in securing an university degree. After it is too late, they complain that they had no higher educational advantages. The average church member wastes enough time, up to the age of forty-five, if spent in Bible study, to be entitled to a Master's Degree in Theology.

What about the stewardship of money? Money earned in honest endeavor, is nothing less than that much of ourselves transformed into current coin. No wonder God accepts it, when properly presented, as an act of worship. It is giving that much of ourselves to Him. What kind of stewards of time and money are we?

V. The Stewardship of the Gospel of the Manifold Grace of God.

When Jesus "led captivity captive and gave up gifts unto men," Eph. 4:8, He entrusted His followers with the gospel, with the specific command to carry it to all nations. The plan was to begin in Jerusalem, and from there reach out until all the world had heard. After nearly two thousand years, trustworthy statisticians tell us that there are now five hundred millions more unsaved people in the world than ever before. It is common knowledge that with all our organizations and efficiency experts, there are more unsaved people now within the territory of the Southern Baptist Convention, than there were of saved and unsaved when the convention was organized. Tonight, as

I write these notes, the Convention is in session, and we are commending ourselves most heartily over our wonderful achievements. Yes, at this very minute, there are more unsaved people living in Memphis, than there are that are saved. But who seems to care? How many lost will be won to Christ by the thousands of Baptist preachers in Memphis this week?

At one time the doors of the heathen world, were open to Southern Baptists. We had the men and the money with which to enter them. We failed. Now as a nation, we are a mass of moral and political corruption, with our government honeycombed with infidelity and communism. Also, we have the largest national debt in the world's history, and the largest number ever known entirely dependent upon the government for subsistence. "Be not deceived. God is not mocked; for whatsoever a man (or nation) soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption." Gal. 6:7-8. May God awaken Southern Baptists to the responsibility of our stewardship of the gospel of the manifold grace of God.

THE CHANGELESS CHRIST

By Wm. Jas. Robinson, A.M., D.D.

Text: "Jesus Christ the same yesterday, and today, and forever." —(Heb. 13:8).

"In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light" (Gen. 1:1-3) * * * "And God saw everything that he had made, and: behold, it was very good" (Gen. 1:31).

When was "the beginning?" Imagination goes bounding over the past to a time when there was nothing of what we call the universe except Deity and space. Creating was a changing of the non-existent into the existing: a making of things without pre-existing material. And when creating ceased and God beheld all He had made and said, "It was very good," another kind of change began. Destruction and development began ceaselessly working. And we have reasons for believing that destruction will be the heritage of all material things.

Through the six thousand years of recorded history an Unseen Hand has been working with a might the genius of man can not stay. Change is ceaseless, inevitable. Social orders rise and fall. Empires rise and flourish in splendor only to fall into decay. Change, decay, destruction is the fate of the handiwork of man as it is of God's creation.

The ingenuity of man is ever seeking the new. The unthinkable

**RELIEVE
TIRED
EYES**

Murine soothes and refreshes irritated eyes. Use it daily.



MURINE
FOR YOUR EYES

of yesterday is the marvel of today and will be the commonplace of tomorrow. Man makes nothing, creates nothing. He only discovers and correlates the immutable, eternal laws God has hidden in nature. These discoveries and combinations he calls inventions. Literature and art record the changes that are taking place, and are themselves the instruments and victims of relentless change. The genius of man can stabilize nothing — change is inevitable. It would bury us in impenetrable darkness but for the fact there is one that changes not. "Jesus Christ the same yesterday, and today, and forever."

The Changeless Christ

Men may come and men may go,
But Christ my King remains for aye;
Time and change will cease to flow,
All mundane things shall pass away.

Sun and moon and stars shall fail,
The earth with fervent heat shall burn;
Christ our King shall still prevail—
This truth no man should ever spurn.

Solar days shall cease to be
When vaulted skies shall be no more;
Christ shall reign eternally
And white robed throngs shall him adore.

"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men" (John 1:1-4). Deity is three persons with one personality, a triune God: one essence, but three persons differing only in function.

Jesus is Deity, essence, eternal, perfect, self-existent, hence changeless: without beginning of days, therefore superior to time, and the master of eternity. He was with God in the relation of only begotten Son. "The Word was God." Christ was, is, and ever shall be in essence God. Essence never

Quicker Relief From Headache

STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

If you have a
pimply, blotchy
complexion
try Resinol
to help nature heal
such surface defects



changes, therefore Jesus Christ never changes. "All things were made by him." The creating genius was Deity, and Jesus being in essence Deity was the creator of all things. The created changes, but change can not touch the creator. "In him was life; and the life was the light of men." There are two chasms the genius of man cannot span, viz: that between nothing and something; and that between non-living atoms and living personalities. The Christ spans these chasms—he is the span that unites these opposites.

The Changeless Christ Incarnate

Since we can not fully comprehend the Infinite we cannot fully grasp the thoughts of Deity. Some times the best we can do is to allow imagination the fullest freedom to try to picture to us the thoughts of God. Imagine, then, that God the Father and God the Son realizing man would fall discussed the matter and the Son volunteered to become incarnate and atone for man's sin. Because God so loved the world it was agreed that this should be done. Man fell and in due time it was prophesied that the seed of woman should bruise the serpent's head. This is surely a prophesy of the incarnation to procure man's restoration.

Before the birth of Jesus the angel of the Lord appeared unto Joseph in a dream and speaking of Mary said: "That which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:20-21). Jesus had a human mother as truly as each one of us has a human mother, but God was his Father. He was indeed God-man. Absolutely human on his mother's side, but as truly God on his Father's side. He was, then, in the very strictest sense entitled to the name "Emmanuel," which being interpreted is, "God with us" (Matt. 1:23). In his incarnation his character was not changed but he simply assumed a new relation to humanity.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father" (Phil. 2:9-11). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). In these passages we find changelessness and infinite supremacy.

He gave to men a revelation. "Man never spake like this man." But he himself is the greatest revelation of all time; and will never be surpassed for being Deity he is infinite perfection. It is remarkable that no writer of fiction has ever attempted to create a character comparable with him. No poet has ever dared to portray one more worthy of praise than he. He meets the social and spiritual needs of all men in all climes and all ages. Truly, his name is above every

name and ever shall be for he is changeless—he is Deity.

The Reigning Christ is Changeless

Having drunk to the dregs our cup of bitterness and "Because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:24, 25).

When we become discouraged on account of our sinfulness we have all possible reason for rejoicing. "If any man sin we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1, 2). Let us us rejoice with joy unspeakable. "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (I Cor. 15:25, 26). To the Christian there is no death, but refreshing sleep.

"O Grave Where Is Thy Victory"

The grave was lonely, cold and full of gloom

Until the King of glory rested there;

His presence filled it with a hope so fair

That ruthless Death has met eternal doom.

Christ lives and reigns the king of every tomb

Making each one a regal palace where

His well beloved may rest free from all care

Until he comes to join them as bridegroom.

Death has no sting that faith does not remove;

No anguish finds the hearts of his dear ones

When called to sleep knowing they are his own.

Our chastening here is meant to clearly prove

Our hopes are brighter than ten thousand suns

For death and hell our victory now own.

The Coming Christ is Changeless

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11). Rejoice, he is coming again; coming in glory triumphant over all. And every eye shall see him. Every one who has crowned him and all who have pierced him—all at the same moment of time shall see him. There is no problem here. The same God who put into nature laws by which man has made television possible will also make this possible. With God all things that are right, holy, and for His glory are possible. Yea; are sure! What could more richly glorify His matchless name than for Christ to return to the earth in billows of unspeakable glory? It would glorify God's majesty, therefore it must be.

Multitudes will be living when

Jesus comes again. But they will have no advantage over those who sleep. At the sound of the trumpet the dead shall rise and the living shall be changed. All in the twinkling of an eye. From silent tombs and from the burdens of this life he shall gather his jewels, crowning them with crowns of life and clothing them with robes of splendor.

Change, the mysterious working of God's will for our good and His glory causes many in their blindness to weep and cry out for stability and the passing away of change and its consequent uncertainty. We long to know. Nothing is so much needed as the stabilizing influence of Jesus Christ. He alone can conquer our fears and stabilize our hearts in changeless hope; and make our uncertainties stepping stones to changeless beauties where all is peace and harmony because he is all-in-all.

Kansas City, Mo.

FRANKLINTON, LA.

The Franklinton Baptist Church is in the midst of the annual revival. I am speaking of a revival in the sense of a spiritual awakening among the church members of this church as well as other churches.

We are indeed fortunate in having as the preacher, one of the leading pastors and preachers in the state of Mississippi and of the South, Dr. John W. Mayfield, pastor of the First Baptist Church of McComb, Miss. He is as humble as a lamb, gentle as a woman and as elegant as a Lord Chesterfield. His type of preaching binds the pastor and people together in the bonds of Christian fellowship and spiritual devotion to the church of the Lord Jesus Christ. His messages take the inactive Christian by surprise, but when he comes to himself he will resolve to get back into the work of the Lord and Master. His sermons are an inspiration to both old and young. Last night (Thursday) was indeed a high hour. He preached on the subject "The Young Man Who Played the Fool," using an oil painting, the name of which was "Regret." This picture presented the young man coming in in the evening time of life with the black robed Regret following close behind him. The lad had lost an arm, a leg and an eye, in addition to these repulsive things he was ragged and haggard and sin sick and was in want. After the sermon Dr. Mayfield made a call for those in the building to dedicate their

HARGRAVE Military Academy

"Making Men—Not Money"

A preparatory school for boys. Accredited. Ideal location. High academic standards maintained by experienced masters. Wholesome Christian influence. "The Best at a Reasonable Cost." Separate Junior School. For information address

COL. A. H. CAMDEN, B.A.
Hargrave Military Academy, Chatham, Va.

lives anew to the cause of the Master. Only the angels in heaven can tell all that took place when the young people responded so beautifully, thus indicating their willingness to live closer to and for Christ.

Brother Mayfield is the pastor's friend, and his ministry adds strength to the church of the Lord Jesus Christ and make the membership grow, glow and go.

John Henry Smith.

—BR—

"Oh, Martha," the little girl called from the springhouse to the dairymaid, "there's a mouse swimming 'round in the biggest pan of milk."

"Goodness," said Martha, "did you take it out?"

"No," said the little girl. "I threw in the cat."—Ex.

—O—

"Daughter: "Did you hear, dad, they have just caught the biggest hotel thief in Chicago?"

"Dad: "What hotel did he run?"

—Grit.

—O—

Englishman (on the telephone)—
"Yes, this is Mr. 'Arrison. What, you can't 'ear? This is Mr. 'Arrison—Haitch, hay, two hars, a hi, a hess, a ho and a hen.



SEASONAL BOOK CHAT

By
Dr. John L. Hill

● It is said that great movements, national and international, are stirring right before our eyes. Have you seen them? It is the easy thing, even the lazy thing, to rely upon rumor, to swallow the propaganda of the organization that knows what it is doing and relies upon the ignorance of the general public to make it possible to put over any pet project under surprisingly innocent guise. Isn't it about time "General Public" was asserting his generalship? It will be too late after the

Write for Summer Book Buddings and read Dr. Hill's complete article.

Book Buddings

SUMMER, 1935



BAPTIST SUNDAY SCHOOL BOARD AND ASSOCIATED BOOK STORES

Notify us, if you are not receiving Book Buddings seasonally, and we'll send it free each quarter. It presents the best and latest books of all publishers.

BAPTIST BOOK STORE

500 E. Capitol St. Jackson, Miss.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

You will be wanting to hear how much we gave to our two causes last month. Well, we sent to Bro. Cormier, \$7.10, and to Mrs. Miller for our orphans, \$7.85. I sent the Orphanage check to Mrs. Miller, because brother Miller has broken down in health and has been given a vacation of several months. I wish that next time, the last of June, we might be able to send a larger gift, not only because he is sick, but because the gifts from other sources now, I don't know why, seem to be smaller than usual, and they need it.

I remember I promised to tell you a little "adventure" I had last week. At the close of one of the meetings here of the Baptist Training Union, I saw a young man and his wife crossing the pulpit of our church, he carrying in his arms a bright-eyed, chubby baby, that I thought for a moment was a doll. Afterwards, I met them in the aisle and said to the young father, as I touched the dear baby's pink, silken cheek, "O, do give me the baby: I want it." And what do you suppose he said? "I'm not trying to get shut of her myself!" A little later, outside, some one said to me, "Did you know that is Ernest Clark's little niece?" Indeed, I did not, but it was Carolyn, of whom Ernest wrote us as his partner in Jeannie Lipsey Club No. 16. I was able to catch their car before they got off to Star, and we had a nice talk for a few minutes. Carolyn's daddy is Ernest's brother, and before they left, he and Carolyn paid the club dues. Now wasn't that an adventure? I'm so glad they didn't get away without my finding out who they were. And I'll say for Ernest that he certainly has got a sweet niece.

Nannie Mae is bothered because I never "say anything," she thinks, about her answers to our puzzles. They have always come in, since she began, every week, which is a wonderful thing when you remember that she has recently been operated on for appendicitis. Several times they have been printed on our page, as the first correct answer to come to me, but sometimes Fannie Mae or Annie beat her here. This last week, Nannie Mae and Annie both made a mistake in the answer to the first question, making their puzzle answer, "Jertrude," which should have been Gertrude, and Fannie Mae's got in. I hope yours will go in again, soon, Nannie Mae.

Much love to all, from

Mrs. Lipsey.

Bible Study No. 11; June 13, 1935
Hannah Prays for a Son.

I Samuel 1:9-18.

Did any one ever tell you how the Jewish women felt when they did not have any children? They thought they had displeased the Lord, and had lost the greatest blessing a man and his wife could have. Hannah, the wife of Elkanah, grieved very much because she had no child, and Peninnah, Elkanah's other wife, (as it was customary to have several wives in that time) had children, and was very unkind to poor Hannah. But her husband loved her, and was very kind to her.

Once Elkanah went with his family to Shiloh, where the temple was. Hannah was thinking a great deal about her trouble, and after they had had a meal, she went to the temple to ask the Lord about it. The old priest Eli was sitting upon the seat near the temple door. Hannah was very unhappy,

and prayed to the Lord, and weeping bitterly, she made a vow, "O Lord," she said, "If you will indeed hear the prayer of thy maid servant, and will give her a son, I will give him to thee all his life." She kept on praying a long time, and though her lips moved, no sound came out from them. Eli noticed this, and he thought she was drunk. So he reproved her, and asked her how long she was going to make a drunken show of herself, and that she must stop drinking. But Hannah answered him, "Indeed, no sir! I haven't taken either wine or liquor, but have poured out my soul to God. Don't put me down as a wicked woman, for I have spoken today out of a deep sorrow I have." Then Eli replied, "Go in peace, and I pray that God will grant you what you have asked of Him." Hannah replied in her turn, "I thank you, sir, for your kindness to me," and had food with her husband, and was comforted.

—o—

Starkville, Miss.,
Route 2, Box 38,
May 20, 1935.

Dear Mrs. Lipsey:

My school closed three weeks ago and now I will have time to write you. I didn't miss a day from school. My teacher gave me two prizes, one for not missing a day, and the other for getting the most stars. I was promoted to the third grade. I am sending a dime for the little orphans.

Lots of love, from

Louise Duke

Thank you, Louise. That is a fine record you are making in school, and you must keep it up. Don't be long coming again.

—o—

Baptist Home,
June 5, 1935.

My Dear Mrs. Lipsey:

We want to sincerely thank you and your young people for the \$7.85 that came yesterday. This will help us so much at the present, as we are so far behind with our bills.

Again thanking you and with much love, I am

Sincerely yours,

Mrs. Miller.

So glad to hear from you, dear Mrs. Miller, and we wish the money was twice as much.

—o—

Clarksdale, Miss.,
June 3, 1935.

Orphanage \$2.00

Mr. Cormier \$1.00

J. L. Club No. 4.

Friend.

We gratefully accept this gracious gift, Mrs. Friend, it is much needed by our causes.

—BR—

MESSAGE FROM THE BAPTIST HOME FOR CHILDREN

—o—

On May 13, in compliance with the orders of his physician Supt. O. C. Miller, broken in health and spirit, and almost a nervous wreck, left the Home for the summer, seeking to regain his lost health and vitality. His condition is conclusive evidence of the magnitude and taxing nature of the duties of the one to whom the Baptist of the state look for the physical care, and the moral, spiritual, civic, and intellectual training of the boys and girls whom we Baptists claim as our charge and whose privilege it

is to minister, in His name, to their needs.

To make happy those who come with memories clouded by sad experiences of yesterday; to reclaim physical wrecks as the result of hunger and malnutrition; to direct the minds of those whose former experiences have been such as to embitter them towards everything into channels of noble thinking; to arouse in those who have experienced only adversity a love for God and His people are responsibilities that to discharge successfully require of one an abiding faith in a loving heavenly Father and such love for needy and suffering humanity that will drive him on when all that is left is the will to do. These are burdens that those in the field can aid in relieving only indirectly. Add to the above the burden of insufficient financial support and you will get at least a glimpse of what it means to be superintendent of a home of some two hundred and fifty children. It is the latter that we can, and it is both the duty and privilege of every Baptist in the state to help bear, but one in which we are signally failing.

Here is a brief summary of the financial status of your Orphanage. The State Convention has designated Thanksgiving and Mother's Day as Baptist Home Days. Last Thanksgiving's offering was up to expectation. But because of Mr. Miller's illness and consequent inability to push the offering, and the fact that the Southern Baptist Convention had designated Mother's Day as Hospital Day, the receipts from the Mother's Day offering fell from some five to six thousand dollars to less than fifteen hundred dollars. That leaves the condition about as follows. For convenience round numbers are given:

| | |
|--|------------|
| Insurance due | \$1,000.00 |
| Repairs on truck—wrecked in accident | 200.00 |
| Pair of Mules | 359.00 |
| Groceries and supplies to June 1 | 1,500.00 |
| Total..... | \$3,059.00 |

To the above should be added the price of a truck to replace the one belonging to the Home that is some five or six years old, the cost of operation of which is prohibitive.

What we need: (1) Three thousand dollars in cash to relieve the present financial strain; (2) Baptist business men over the state to supply us with staple groceries; lard, flour, meal, and sugar to prevent the accumulation of further debts or the children's going without proper nourishment or worse—hungry; (3) Five men who can afford it to give the Home a truck to be used exclusively for gathering up the groceries from over the state, wherever donated. If all will pull together, the burden will be easy. It is not fair to expect the business houses of Jackson, many of whom are not even Baptist to carry indefinitely the burden of the whole denomination. They have been patient with us. We ought to be prompt with them.

The last Thanksgiving offering brought in sufficient syrup, canned

fruit, and clothing for us to get by on until next Thanksgiving. Our truck patches are fine. We are having plenty of vegetables. Our dairy herd is in fair condition. We really need some dairy feed to improve the condition of the cows and the quality of the milk, but most of all we need staple groceries. We expect to send Miss Marsh, our field representative, to solicit these, and in the name of two hundred and fifty children, may we ask that you make your donation as liberal as possible without injury to yourself.

There are in the state, at the present time some twenty-five helpless children, seeking admission. They ought to be taken care of. However, with more here than we can provide for, it is folly of the rankest kind to undertake to accommodate more. The most the Home can possibly do is to take as many as the Baptists of the state provide room and accommodation for, and give them the best diet and provisions for which means are provided.

While acting as superintendent, through the kindness of the editor of the Record, it is my purpose to keep you frankly informed as to the conditions of your Orphanage. I know the Baptists of the state will not fail these children.

Yours in His service,

Martin Hemphill,

Acting Superintendent

—BR—

"ONE ARMY OF THE LIVING GOD"

Notes From Various Lands

By Dr. J. H. Rushbrooke, M.A.,

General Secretary,
Baptist World Alliance

—o—

Death of An Eminent Canadian Baptist.

Following swiftly upon the death of Alderman Herbert Marnham, Eastern Treasurer of the Baptist World Alliance, comes another loss in the ranks of the Executive Committee—the third since the Berlin Congress. A cable from Principal John MacNeill announces the death on Tuesday, the 16th of April, of Prof. A. L. McCrimmon, M.A., LL.D., of McMaster University. Dr. McCrimmon held a unique position in Canada. He was formerly the Chancellor of McMaster University, and has served as president of the Baptist Convention of Ontario and Quebec. He was distinguished by his wide learning, and by a peculiar quality of moral dignity which left its impression even upon those who had met him but occasionally. His address on "The Lordship of Jesus Christ and Worship" delivered at the World Congress in Berlin was among the most searching and helpful utterances of that remarkable gathering.

(Continued on page 13)

666

Liquid—Tablets
Salve—Nose
Drops

checks

MALARIA

in 3 days

COLDS

first day.

TONIC and LAXATIVE

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

:-:

Jackson, Miss.

Information Concerning Two Trips Hattiesburg-Biloxi, Miss.

We plan to run a bus, starting at Grenada Saturday morning, July 6th, traveling 51 to Jackson and then 49 to Hattiesburg, returning Saturday, July 13th. We spend six days at Woman's College attending the Mississippi Baptist Assembly, making an extension trip on to Biloxi one day while there. The Assembly will be especially attractive this year and offers a most profitable program of six days. The price from Grenada and all points south to Jackson will be \$10.00; from Jackson and points south \$9.00.

This price includes your transportation to Hattiesburg and return, plus the extension trip to Biloxi, plus your board and lodging at the Assembly. Your only added expense will be probably one meal going, one meal at Biloxi and one meal returning.

Send \$2.00 for reservation on the bus to Auber J. Wilds, Oxford, Miss.

Ridgecrest, N. C.

Starting from Durant on the morning of July 26th we plan a ten day trip to Ridgecrest, N. C. The Southwide B. T. U. Leadership Conference will begin July 28th and will run through August 2nd. Six days there — two days going and two days coming — ten days in all, reaching home August 4th.

We are offering this round trip from Durant for \$10.00. The trip includes transportation, registration fee at the conference which gives you all privileges of the assembly grounds, transportation on several side trips while at Ridgecrest and room rent while at Ridgecrest. You can make your board while there cost from 60c a day to \$1.25 a day. Board in the dining room will be \$1.25 a day when you furnish your own bed linen and blankets, or you may eat at the cafeteria making it cost you as little as you like. A good meal for twenty to thirty cents has been our experience. There will be a few meals to buy going and coming and perhaps camping privilege one night each way which will be about one dollar. To itemize the cost we give the following:

| | |
|--|---------|
| Transportation including extras as listed above..... | \$10.00 |
| Camping privilege two nights | 1.00 |
| Meals en route | 2.50 |
| Meals in cafeteria estimated @ 60c a day | 3.60 |

Total MINIMUM cost.....\$17.10

Add \$3.90 if you care to eat in the dining room. American plan—eat all you want.

You will need a few dollars for extras such as souvenirs and perhaps for gate fees to Mt. Michell and Biltmore if you care to take these in.

Send \$5.00 for reservation on bus to Auber J. Wilds, Oxford, Miss.

On both trips — Hattiesburg and Ridgecrest — you will carry your own bed linen and towels, and to Ridgecrest, blankets.

(Reservation deposit will be deducted from transportation fee).

Dr. Nelson Writes Concerning Our Convention

"We were indeed glad to have you good people with us for the Baptist Training Union Convention. It did us all lots of good. I never heard greater messages, and the conduct of all was flawless."

N. E. Sumrall, Director of Clay County B. T. U. Says:

"I wish you could see the crowds we have at our meetings and hear the splendid programs that are rendered at our county and district meetings. We have fine work and cooperation there." Seven of their ten churches have a B. Y. P. U. more than the state average, the average is 51%.

Introducing Charles Lee Hearn

Recently your State Secretary received a small envelope that brought an interesting little card on which were these words: "EXTRA!! Latest addition—a boy, name—Charles Lee, arrived May 22, weighing 7 pounds, 12 ounces at the home of Mr. and Mrs. C. Aubrey Hearn." Mr. Hearn is one of the Southwide B. T. U. secretaries and Mrs. Hearn is an interested worker in her local church in Nashville. We congratulate this boy on the fine home to which he has been assigned and wish for him a long and useful life.

The A. D. Degree Conferred At Convention

We are glad to give the names of the twenty-eight who were awarded the degree of A.D. (Absolutely Dependable) for five years of consecutive work as a leader in B. Y. P. U. — Vernal Stockstill, Letha Maud Tindall, Mrs. M. J. Dunn, Elsie Myers, Mrs. W. F. Barlow, Homer Ainsworth, H. A. Scott, Elois Tolar, Kermit R. Cofer, Mrs. W. C. Morgan, Mrs. R. E. Morgan, Carolyn Madison, Mrs. C. O. Estes, Mrs. A. L. Goodrich, Miss Kathryn Butler, Turner Bigham, Mrs. Turner Bigham, J. A. Terrell, Mrs. L. R. Williams, Miss Irma Carlisle, Mrs. Geo. Bronson, Miss Nola Ainsworth, H. V. Redfield, Mrs. Mary Fox, W. P. Davis, W. E. Clark, Clifton R. Tate, Mrs. S. C. Culley. Of course there are many others over the state who could not attend the convention who have faithfully served for five years or more as a leader, our congratulations to these as well as to the ones to whom we had the pleasure of awarding the degree.

"ONE ARMY OF THE LIVING GOD"

(Continued from page 12)

General Secretary's Visit to the U. S. A.

I am sailing from Southampton for the U. S. A. on Saturday, May 4th, and expect to be back in England on or about the sixth of July. My plans include addresses at the Southern Baptist Convention in Memphis, and at the Northern Baptist Convention in Colorado Springs, a tercentennial address on Roger Williams at the celebration arranged by the American Baptist Historical Society, and a visit to Atlanta with a view to preliminary preparations for the Sixth Baptist World Congress due in that city in 1939. I hope that time will also allow of visits to the National Convention and to Canada.

Death of the Rev. Robert M. Logan.

The Baptists of Argentina lost an efficient and beloved leader in the passing of the Rev. Robert M. Logan at the end of January. He had served for many years and acquired such a mastery of Spanish as few foreigners could rival. Recently he had been in charge of the Publishing House, for which his fine linguistic and literary powers peculiarly fitted him. His personality impressed all his fellow-workers. He had his own way of saying and doing things. "Even in his death he was original," a friend writes me in a letter describing how on January 22nd Mr. Logan bathed in the sea, came out of the water, remarked how enjoyable his swim had been, and how good was the air, then lay back as though to take a sun-bath but did not move or speak again. His exceptional qualities of mind and heart leave a great gap in the ranks of the Argentine Baptists.

State Patronage a Peril in Australia.

The "Australian Baptist" calls attention to two glaring examples of the perils of state patronage of religion. One is a report that the leader of the Labor Party of New South Wales has promised in the event of his return to power at the next election, to bring in legislation giving the Roman Catholic Church the financial aid she asks for her schools. The editor rightly adds: "Such a concession would be the most vicious and pernicious blow that the high principle of freedom of conscience has ever been dealt in the State of New South Wales."

The other example concerns a proposal to grant the Anglican Church a commanding site in Sydney for its Cathedral in exchange for the present site, and also to defray to the extent of some hundreds of thousands of pounds the cost of the re-erection. We judge from the "Australian Baptist" that, while no conclusions had been reached, there was not a little uneasiness lest the Anglican communion should be treated as entitled to a privileged position.

Dr. John MacBeath.

The Rev. John MacBeath, M.A.,

of Glasgow is well known alike as a powerful preacher and a prolific writer of missionary and devotional works. His numerous friends and especially his fellow-Baptists will rejoice in the news that the University of Glasgow has conferred upon him the honorary degree of Doctor of Divinity. Dr. MacBeath has served the churches west as well as east of the Atlantic, and was recently invited by the Australian Baptists to undertake a tour of the Dominion. He was compelled to decline the invitation but Australia is firmly resolved to renew and to press it at the earliest possible opportunity.

Pastor of Spurgeon's Retiring.

The Rev. H. Tydeman Chilvers, who for over fifteen years has been the minister of the Metropolitan Tabernacle, London, (better known as "Spurgeon's"), has announced that he is retiring in mid-July. The intimation came almost as a shock. Mr. Chilvers had had an extraordinarily successful pastorate in Ipswich, Suffolk, before he came to the Tabernacle. Conditions were at the time of his settlements by no means prosperous, and opinions were divided as to whether this quiet and utterly unsensational expository preacher would prove a success in the very heart of London. It is a tribute alike to himself and to Londoners that he did succeed, and that there has been so remarkable a response to a ministry in which "stunts" had no part. Mr. Chilvers, although only just over sixty, has the conviction that the time has arrived when he is called to relinquish this heavy metropolitan charge, and the members of the Tabernacle have reluctantly accepted his decision. His powers are undiminished, and I hope that he may be spared to serve the churches for many years. This quiet brotherly Christian gentleman has won the hearts of all his brethren.

S. S. ATTENDANCE JUNE 9, 1935

| | |
|----------------------------------|-----|
| Jackson, First Church | 838 |
| Jackson, Calvary Church | 959 |
| Jackson, Grif. Mem. Church | 656 |
| Jackson, Davis Mem. Church | 412 |
| Jackson, Parkway Church | 196 |
| Jackson, Northside Church | 96 |
| Brookhaven, First Church | 515 |
| Clarksdale Baptist Church | 337 |
| Hattiesburg, First Church | 536 |
| West Point, First Church | 265 |
| Springfield Baptist Church | |

| | |
|----------------------------|-----|
| (Scott Co.) | 92 |
| Union Baptist Church | 177 |

SUBSCRIBE FOR THE BAPTIST RECORD.

Rx For Headache
due to inorganic causes

You'll be delighted to learn how quickly and pleasantly Capudine relieves headache and brings welcome relaxation. Use Capudine Liquid or Capudine Brand Tablets. No narcotics. Will not upset stomach. Pleasant to take.

CAPUDINE

SOUTHERN BAPTISTS AND PER
CAPITA GIVING

(Continued from page 6)

whatever to the financial support of the cause of Christ, our deep poverty can offer no satisfactory palliating plea.

But if covetousness is amongst our besetting sins, it is so despite the Gospel which we proclaim. Our Bible presents a message which, if heeded, will destroy the covetous spirit. "Beware of covetousness," is the warning of our Saviour. It is the one respectable sin. Open vice we discountenance. Social errors receive constant, and oftentimes boisterous, disapproval. But covetousness can occupy the chief seats in our congregations all unreprieved. "Covetousness, which is idolatry," defines the apostle. Covetousness, which usurps God's place in the heart! Covetousness, which saps the spiritual strength of any congregation and renders its ministry increasingly futile!

One cannot escape the impression that, if so many of our people evince the covetous spirit, the fault lies not alone in our failure to enlist; but in some measure also in our weakness for reckoning our growth in mathematical terms. Over two hundred thousand baptisms last year! But there is no corresponding gain in our contributions. Only the evangelistic campaigns where large numbers are added to the churches find much mention in the denominational press. The constant temptation of the evangelist, whose prosperity rests largely on statistics, is to tread lightly on the necessity for self-surrender as an element in saving faith. Some churches there are, which give the new convert a whole year's grace before he is ever approached regarding his financial obligation to support its ministry.

Jesus said, "Except a man forsake all that he hath, he cannot be my disciple." He watched sorrowfully as the rich young ruler went away unwilling to surrender at the financial point; but not one word did He speak to compromise the necessity for surrender. Have we done as well? Jesus interpreted the salvation of Zaccheus the publican at the point of his financial surrender. Dare we do as much?

We hear much of "unenlisted Baptists." And there are many of them. But one wonders if it would not be truer to the facts, in many instances, to classify them as "unconverted Baptists." For it is not that they have not faced the challenge. It is rather that they have refused to respond to it.

There is a covetous class in the world, which wants religion at small cost. Baptists lay small stress on the Christian's financial obligations, as compared with many other Christian groups. One can remain indefinitely in full fellowship in the average church, and yet make no contribution to its support. The easy course for pastor and church is to avoid embarrassments—which might arise through kinship connections—by ignoring the covetous spirit. It is easy to be a Baptist. We need to watch lest this

ease of membership prove our ultimate undoing.

V.

Then there are those whose outlook is liberal, who will charge that our financial backwardness can be attributed to the static condition of our doctrinal outlook. People no longer believe the old doctrines in an enlightened age, it has been said. And though they may render a nominal allegiance to our institutions, it is but a half-hearted allegiance. The rank and file of our people have lost step with their religious mentors. They have "outgrown" the narrowness of the churches to which they are bound by traditional ties. The churches must meet the newer challenges before they can ever again elicit the whole-hearted support of their members.

These charges may apply to a small minority of our people, more especially those who have been indoctrinated by the thought of the so called "higher academic" circles. But they do not apply to the rank and file. The fact that, with each passing year, our people adhere to our Bible schools and other services in ever-increasing numbers, would indicate no diminution of doctrinal interest. Liberal Christian bodies report decreasing attendance; this is as it should be. Our report is as it should be. Our report is one of constant increase. People do not long remain interested in an institution which does not speak to their deepest soul. Even where they are not willing to give whole-hearted obedience, they still ask for a satisfying message.

VI.

Our financial trouble is not mechanical. It is spiritual. It is not the SYSTEM that needs revision. It is our vital spiritual experience. It is true that other systems produce a more immediate result, as measured in terms of dollars and cents. And therein lies a danger to ourselves. It would be easy for us to grow a regimented denominational machine which "hands down" programs from above. One fears that we have permitted ourselves to drift far in that direction already, in the interests of "efficiency."

Regimentation does produce a more immediate result. But it does so at the expense of ultimate spiritual objects. We must be concerned not alone with the gift, but also with the spiritual integrity of the giver. It is the CHEERFUL giver whom the Lord loves. Our problem is not to elicit his support, nearly so much as to elicit his CHEERFUL support. And even though it may mean years of heart-breaking littleness in our per capita giving, the end justifies the means.

Baptists, above all peoples, have a church polity which depends upon the guidance of the Spirit of God. We own no overlordship but the Lordship of Jesus. In that fact we do rejoice.

But "to whom much is given, of him shall much be required." If we acknowledge no Master but Christ, it is all the more imperative that He be our Master in fact. Our missionary program awaits not a more

efficient organization, but a deeper spirit of self-surrender on the part of us who claim to be His bondservants. That which other Christian groups supply through organization, we must supply through spiritual surrender.

"Before we can go further, we must go deeper," says E. Stanley Jones. How true it is in our per capita giving. A spiritual program, fostered by a non-spiritual people, will lead to chaos. Our need is revival! Our outstanding need is revival! Our greatest need is revival!

—BR—

"THE VOICE OF TEMPERANCE"

—O—

Once, a bootlegger said to me: "I know it is wrong to sell whiskey; but you do wrong too, no one is perfect; everybody does wrong." To which I answered: "Yes, it's true that we all do wrong through ignorance, carelessness, and through heat of passion; but your business is open rebellion against God, against the laws of your state, and against the laws of your government."

The occupation of a farmer is legitimate, because he produces raw material that helps to feed and clothe the people. So is the occupation of merchants, doctors, lawyers, etc., for the trades and professions that they follow are useful and needful in the progress of civilization. But the nefarious trade of a bootlegger does not help to feed and clothe the people. It does not help to build schools and roads and it does not minister help to the suffering and needy.

While on the other hand, it has a tendency to wreck society, to take food and clothes away from helpless women and children; to hinder education and spread its wreckage along the highways. And not only so; but, its effect on the minds of those who indulge in drinking, is disastrous. It increases lawlessness, such as murder, adultery, theft, reveling, lasciviousness, drunkenness and blasphemy.

It causes its victims to dishonor their parents, mistreat their wives and children and fall out with their neighbors.

The revenue derived from it, is blood money. Those who receive such revenue are selling the bodies and souls of its victims. The Bible says: "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."

for
Biliousness
Sour Stomach
Gas and Headache
due to
Constipation

10¢ — 25¢

Woe! unto the bootlegger, and to those who aid them in their illicit, unlawful, destructive exploit; by trading with them, fellowshiping them, associating with them; which has a tendency to encourage them to follow up their traffic of death. A good citizen will not buy whiskey from them, will not associate with them; but will shun them, and refuse to do anything to encourage them in their unlawful, illegitimate, nefarious, destructive, God-dishonoring business.

J. E. Heath,

Winona, Miss., Route 5.

—BR—

The New Prospect Church at Ellistown has called Rev. C. W. Barnes as their pastor for the remainder of 1935 and the year 1936. Brother Barnes has worked with the good Christian people of Ellistown two terms of school as head of their school and two and one-half years as their pastor. In previous years God has blessed him in his work here and wonderful good has been done. Yet there are many souls to win. Pray for him and the people of this church as he goes back to this church in the interest of the Lord's work.—A Member.

—BR—

That a certain young man is wise beyond his years was proved when he paused before answering a widow who had asked him to guess her age.

"You must have some idea," she said.

"I have several ideas," said the young man with a smile. "The only trouble is that I hesitate whether to make you 10 years younger on account of your looks or 10 years older on account of your intelligence."

—O—

"Why are your socks on wrong side out, Bob?"

Bob: "My feet were hot, and I turned the hose on them."

—O—

A teacher told one of her pupils to read a sentence and tell what the mark was at the end. (It was a question mark.)

This is what he read: "Where are you going, little buttonhook?"

For SORE EYES



A few drops of Dickey's Old Reliable Eye Wash cleanses, soothes and promotes healing. Used for 60 years. Genuine in red box, 25c at drug stores.

DICKEY DRUG CO. Bristol, Va.

COULD NOT DO HER
HOUSEWORK

WHEN everything you attempt is a burden—when you are nervous and irritable—at your wit's end—try this medicine. It may be just what you need for extra

energy. Mrs. Charles L. Cadmus of Trenton, New Jersey, says, "After doing just a little work I had to lie down. My mother-in-law recommended the Vegetable Compound. I can see a wonderful change now."

Try Lydia E. Pinkham's
VEGETABLE COMPOUND

AN INTERVIEW WITH THE NEW CONVENTION PRESIDENT

By Don Norman

—o—

(Copyright 1935)

"I had rather preach, and teach young preachers, than do anything else in the world."

These words from Dr. John R. Sampey, newly elected president of the Southern Baptist Convention, are a key to the spirit of the man. He has the "long look." Knowing from first-hand experience the power of the preached word, he has devoted his life to sharing in the preparation of other ministers, who today literally girdle the globe in their influence. Preacher, teacher, missionary, and soldier-in-principle, Dr. Sampey is a man of many interests and experiences.

He was introduced recently, at exercises commemorating his half-century of service with the Louisville Seminary, as having taught "probably more young preachers (approximately 6,000) than any other teacher in all the nineteen centuries of Christian history." On his last birthday he received 670 "love letters" from former students, with every state in the Union and many foreign countries represented. He is known to these students by the affectionate nickname, "Tiglath," which has stood for more than forty years.

The honors that have come to Dr. Sampey this year he wears with self-effacing modesty. His fortieth year as a member of the International Sunday School Lesson Committee and his Golden Jubilee as a Seminary teacher were recognized earlier. And in Memphis 673 alumni and friends gathered at a breakfast in his honor.

Mild-mannered in his personal bearing, Dr. Sampey becomes the militant crusader when moral issues or great principles are involved. His closing address at the Memphis Convention gave Southern Baptists a glimpse of the vigorous leadership they may expect from him during the year.

"We must plan our work, at home and on the foreign fields, for at least a generation ahead," he declares. "Planning for one, two, three, or even five years, is not sufficient. Looking thirty years into the future gives ample room for use of the imagination and the exercise of faith. Thus we will avoid low visibility and its penalties."

A New 100,000 Club

As the first step in this direction Dr. Sampey is seeking to enlist at least 100,000 Southern Baptists in a great program of Bible reading. This new Hundred Thousand Club, he feels, will prove as helpful toward lifting the spiritual morale of our people as the present club has been in reducing our financial burden. He asks Southern Baptists to read over and over the Book of Comfort (Isaiah, chapters 40 to 66) and the Epistle to the Ephesians.

"We must have courage today in facing the foes of Christ and His program," Dr. Sampey declares. These foes he lists as atheistic Communism, the return to pagan

practices, a narrow nationalism, race prejudice, and human greed.

"Atheistic Communism, as seen in Russia, makes of the state a godless economic machine," asserts the Baptist leader. "Christians in Russia are suffering the horrors of First Century persecution."

Ludendorff in Germany, Dr. Sampey says, recently issued a call for reversion to the old pagan gods—Wodin, Thor, etc. "Turning back to pagan standards," the new president declares, "can issue in but one result—worship at the shrines of Bacchus and Venus."

A life-long foe of intemperance in every guise, Dr. Sampey believes that drinking and prostitution alike should be kept "as far away from the eyes of decent people as possible." In outlawing these evils he feels that we "lessen the temptation to our weaker brothers."

"Alcohol," he says, "is an asset in the radiator. But it is a tremendous liability in the chauffeur!"

Narrow nationalism, Dr. Sampey asserts, is another strong foe of Christianity today. "I believe in a sane Christian patriotism. But I cannot drink the toast of Decatur—My country: may she always be right; but right or wrong, my country! The true Christian, he asserts, is 'an internationalist.'"

Dr. Sampey is "dead set" against lynching. "Christians should regard all men as their brothers," he declares. The tendency to consider workers as merely "hands," when they are "living personalities, with souls," he describes as a violation of the principles of Jesus.

"The blot of war will not be erased from the earth until we eliminate human GREED," the new Convention head declares.

"Cooperation" should be the key-word of Southern Baptists in all their work, the new president feels. "There's a little word used in the Hebrew Bible more times than any other. That word is 'AND.' We must not set one institution or agency over against the other with the conjunction 'OR.' We need the 'AND' spirit, joining together all the agencies for the building of the Kingdom of God."

For highest success in Kingdom work, Dr. Sampey says, we need to recognize as our allies in the great task of world evangelization all who love the Lord Jesus. "When we see members of other denominational groups as comrades instead of rivals we won't be out with a sawed-off shotgun shooting into them. We can show forth this spirit of brotherhood and cooperation without for one moment lagging in our loyalty to what we believe about the church ordinances and doctrines."

Born in Alabama

The new head of the South's Baptists was born in Fort Deposit, Ala., the son of a Baptist preacher, the Rev. J. L. Sampey. His birth date was September 27, 1863 — "one week after the Battle of Chickamauga." While he was still an infant his family moved to Ramer, another Alabama village.

It was in Ramer that young Sampey grew up and that his preparation for the ministry began. The

village pastor, Rev. B. A. Jackson, was also head-master of the academy. He preached to the lad on Sundays and taught him Latin on week-days. At the age of 13 "Johnny" Sampey was converted. He voluntarily accepted the task of ringing the church bell and cleaning the spittoons.

As a lad he gained first-hand information regarding the shepherd and sheep, frequent subjects of analogy in the Christian religion. At 14 he was set to tending his father's flock of 265 sheep.

"That flock of sheep sent me through college," Dr. Sampey relates. "The price of cotton in those days was low. My father didn't raise cotton, he raised wool."

At 16 the youth was licensed to preach and entered Howard College. He completed the four-year course in three years, reaching the head of his class in military and scholastic attainments, as senior captain of the Cadet Corps and valedictorian of his class.

"It was here that I came to love military life and military heroes," Dr. Sampey relates. "My teacher, Col. J. T. Murfee, was a former pupil of Stonewall Jackson. My imagination had already been fired with admiration for General Lee and other old Confederate soldiers, and this was deepened."

Dr. Sampey's interest in military life has not dimmed during the years. He is a voracious reader of military biography, having read twice through Freeman's massive four-volume work on Lee, this year's Pulitzer prize winner in biography.

"General Lee," Dr. Sampey declares, "was a Christian gentleman as well as a soldier. He prayed for his enemies." His admiration for the Confederate leader has become proverbial to his Seminary classes. On the walls of his study at home, and in his Seminary office, there are pictures of "his hero."

Dr. Sampey came to the Baptist Seminary in Louisville as a student in 1882. After his graduation, in 1885, he was asked to remain as an instructor. In 1882 he became full professor in the department of Old Testament Interpretation, a chair he still holds. He was elected president of the Seminary in 1929.

Early in life, Dr. Sampey planned to go to Mexico as a missionary. It was not until 1925, however, that he realized his dream of becoming a religious ambassador to another country. The summer of that year and those of 1926 and 1928 he spent in Brazil as a "missionary." Those three trips resulted in the public profession of faith by 1,700 persons.

Dr. Sampey's travels have not been limited to the South American trips. In 1897 he made a 77-day horse-back tour of Palestine—"before Palestine was modernized." Eleven weeks, except Sundays, he spent in the saddle. He gained from this tour a first-hand knowledge of Biblical lands which has colored all his teaching. He has also traveled through Europe—and last summer attended the Baptist World alliance, meeting in Berlin, as a member of the executive committee.

But the Seminary president has

had little time for vacationing — nor as much time as he would like for his favorite sport — fishing. Once—in October 1931—he achieved a pinnacle in the fisherman's world. That was at Gulfport, Miss. In one day he made a record catch of 178—"all game fish," he declares. And he won the gilt diploma of the Gulf Coast Fishing and Outing Club. That certificate bears a seal awarding 100 extra "tokens of merit" because of the "applicant's failure and refusal to use profane language after losing numerous small and one large red fish."

Dr. Sampey's earliest pulpit experience was as a "peripatetic evangelist" in Alabama. During the summer vacations of his college days he rode horse-back to remote country churches to conduct eight or ten-day revival services.

As a young professor, Dr. Sampey became pastor of the Forks of Elkhorn Baptist Church in Woodford County. During the succeeding forty years he served as pastor there three times, for a total of 24 years. For the 11 years immediately preceding his first pastorate, the church had been served by such leaders as Drs. Kerfoot, Broadus, and Riggan, all Seminary professors.

During his years as a pastor, and down to the present day, Dr. Sampey has conducted numerous evangelistic meetings. Since 1920 he has conducted all these meetings on the basis of studying with his congregation a whole book of Scripture. The books used vary between one of the four Gospels and the Book of Acts. His emphasis is not so much on "numbers" converted as on confronting those who are already Christians with a full-orbed conception of Christianity. "Give Christ Jesus all the keys," is his great word in this connection.

The Baptist leader regards as his most far-reaching service his membership for forty years on the International Sunday School Lesson Committee. For half of that time he has been chairman of the sub-committee which prepares lesson outline of Sunday school lessons for at least 10,000,000 members of forty evangelical denominations.

Dr. Sampey considers Dr. John A. Broadus, his great teacher in the Seminary, as the greatest single influence on his life.

His philosophy of life? The Seminary head hesitated a moment; then like a flash: "If I could be like Jesus every day of my life—I'm a soldier under orders. Jesus is my great Captain. I go to Him for orders every day."

The Baptist Clarion

A Bible Teaching, Gospel Preaching
Character Building Magazine

\$1.00 PER YEAR
Published Monthly

A. M. OVERTON, Editor
Fulton, Miss.

Send for sample copy

CHARLES HADDON SPURGEON

(Continued from page 9)

ey. It was opened in March, 1861, and provided seating for 3,600 people, accommodation for another 1,000 was available by flap seats in the aisles, and "times without number another 1,000 somehow found some sort of accommodation within the walls." The opening services were, says Dr. W. Y. Fullerton, in "The Standard Life of the Great Preacher," a prelude to the marvelous ministry to be maintained there until on June 7, 1891, thirty years later, worn out with labors abundant, with pain and weariness, Spurgeon stood in his accustomed place and preached in the Tabernacle for the last time. The building was destroyed by fire in April 1898 and a new Tabernacle in which Thomas Spurgeon, a son of the founder preached, was erected at a cost of £45,000.

* * *

It would be impossible to enumerate the many activities of Spurgeon during those thirty years. In addition to his immense work as a preacher both in the Tabernacle and throughout the country, he founded a college for the training of Baptist ministers, and the Pastors' College provided many well-known preachers for the Baptist churches at home and abroad. The Stockwell Orphanage owed its inception also to his inspiration. Mrs. Hillyard, the widow of a Church of England clergyman handed over to Spurgeon a sum of £20,000 for the founding of the Orphanage and subsequent gifts made it possible to accommodate upwards of 500 children. Spurgeon himself was one of the most generous contributors to these institutions, from the large sums which he received through the publication of his sermons every week for many years.

* * *

It was through his sermons that Spurgeon exerted his world-wide influence. It is difficult for us to realize today the place which he held in the religious life of the eighties of the last century. Every visitor to London in those days included a visit to the Metropolitan Tabernacle to hear Spurgeon as one of the necessary elements required to make the visit complete. Sunday after Sunday the vast building was crowded and the preacher never seemed to lose his power not merely of attracting the masses, but of building up a church membership which made the Tabernacle a center of powerful religious activity. There have been many speculations as to the source of his power. There was little in his personal appearance, to judge from the pictures of him, to attract. Heavy of countenance and stout of build, there was little of that ascetic and ethereal aspect that has proved so valuable an asset to some great ecclesiastics. Yet the records of his contemporaries tell us that when he began to speak his face lit up and people forgot his appearance in the charm of his utterance. His voice had rare quality and power and could express every phase of emotion from stern denun-

ciation to the tenderest breathings of love and mercy as he spoke of the winsomeness of Christ and His yearnings over poor stricken humanity. Dr. J. C. Carlile has written "An Interpretative Biography" of Spurgeon in which he gives some interesting information in regard to his preaching. Spurgeon's lectures on Preaching given to the students in Pastors' College are among the most instructive and sometimes the most amusing addresses ever given on the subject. He owed much to hard work and was a diligent student having a specially extensive knowledge of the Puritan divines. In later life he had the help of a secretary and amanuensis, who spent hours in the British Museum on the look-out for illustrative matter. The Treasury of David owes much to this research. His voice, says Dr. Carlile, "was probably the most wonderful voice God ever made." Dr. Parker, the contemporary preacher at the City Temple, described it as "the mightiest voice I ever heard; a voice that could give orders in a tempest and find its way across a torrent as through a silent aisle." There were many famous preachers in London in Spurgeon's time including Canon Liddon, Dean Stanley and Canon Farrar, "but there, like a lonely Alpine peak was Spurgeon with a glory all his own." His sermons were based upon his own personal experience of the power of Christ. As Dr. Carlile says "Christ's Cross and Christ's presence were the delights of life. He ever loved to point to Christ crucified. . . . He had the witness within himself and the proof of his Gospel was in the works which enabled him to accomplish. He was "the last of the Puritans" but "he was the embodiment of that Puritanism which as a way of life, stood for fidelity to the ideals of clean healthy-mindedness in all departments of conduct."

It is sometimes asked if Spurgeon would have the same power as a preacher today as he had fifty years ago. Dr. Carlile's view is that "His message rings true across the years. Perhaps his most important contribution will turn out to be the spiritual enrichment of the life of the time and of all time, found in the eternal truth of the divine Presence." His sermons have exerted an enormous influence both upon the hearers of them, and the readers including ministers of all denominations who have found them a treasure house of suggestion. A sermon a week was published each week for more than sixty-two years. The last appeared on May 19, 1917, and was numbered 3,563. They were translated into several languages and some of them attained a circulation of nearly half a million copies. In the libraries of many clergy and ministers today many of these, bound in yearly volumes, are to be found, and the preachers tell of the debt they owe to Spurgeon for suggestions as to suitable subjects and methods of treatment. His style may not be suitable for the pulpit today but his printed sermons still provide a storehouse of Biblical knowledge unsurpassed in its extent

and in the skillfulness of its application.

At his funeral all sections of the Christian church were represented. Dr. Davidson, Bishop of Rochester at the time, was present and pronounced the benediction, a fitting recognition of the debt to the great preacher in which the Church of England shared.

—The Record, Friday, June 15, 1934.

BRITISH BAPTISTS: SOME OF THEIR OFFICERS

By Dr. J. H. Rushbrooke,
General Secretary,
Baptist World Alliance

Just before sailing for the United States, I attended the sessions of the Baptist Union and the Baptist Missionary Society in Plymouth. An optimistic note was struck by the Rev. M. E. Aubrey, M.A., Secretary of the Union, who emphasized his belief that, although the membership of the churches had for several years shown no advance, there are now signs of a revival of spiritual interest. Memorial tributes were paid to Mr. Herbert Marnham, and a loyal address adopted for communication to the King on the occasion of his Silver Jubilee. The missionary society, which last year had cleared off an enormous deficit, closed the present year with a shortage of £4,000. Its outlook is nevertheless bright, since the normal income from the church is rising. (Last year's great effort was directed to the removal of accumulated deficits, and it is surprising that its effect upon current contributions has not been more serious). On almost every field the society reports substantial increase in baptisms.

The Rev. Gilbert Laws.

The Rev. Gilbert Laws, whose president year (1934-35) ended with the opening of the Plymouth Assembly, has gained in rich measure the appreciation and gratitude of his brethren by a year of distinguished service. His platform and pulpit utterances have been of remarkable quality, and he has represented the denomination with effective and unflinching dignity. His conduct of business in the chair of the Union Council and of public assemblies has displayed rare gifts of tact, humor, and insight. No president in recent years has more amply justified the confidence or fulfilled the hopes of his brethren. Mr. Laws is a keen supporter of foreign missions and of the work of the Baptist World Alliance, which he serves as a member of the executive and as chairman of

the Administrative Committee.

The President for 1935-36.

The president for 1935-36 is Mr. Ernest Wood, J.P., C.C., a layman whose life of devoted and self-sacrificing labor has won respect throughout the land. His unpretentious address from the chair, under the title "Spiritual and Evangelistic," was characteristic of the man. The phrase itself was borrowed from his father, Mr. Henry Wood, who a generation ago acted as treasurer of the British Union. In the days of illness preceding his death Mr. Henry Wood wrote a brief message to his brethren, and the words "Spiritual and Evangelistic" opened a final sentence which his weakness did not permit him to carry further. Mr. Ernest Wood's filial piety penetrated the whole of his address, and his delight in recalling incidents of earlier days of ministries deeply interested his hearers, as did his evident interest in the village churches to which his energies have been largely devoted. Few men have matched this year's president in the amount of time and energy freely devoted along many lines to church and union work.

A College Principal Chosen As Next President.

The newly elected vice-president of the British Baptist Union (who will succeed to the presidency a year hence) is Dr. Henry Townsend, principal of the Manchester Baptist College. Dr. Townsend is a fine scholar, and one of the keenest Baptists in England; his election probably reflects the desire of a large section of the denomination for a more definite emphasis upon its distinctive principles and an impatience of what is regarded as a colorless or compromising attitude.

Officers of the Baptist Missionary Society.

It is significant that a venerable and highly respected leader of the Welsh Baptists, the Rev. E. K. Jones, has been elected as chairman of the Baptist Missionary Society for the year 1935-36. Mr. Jones is held in high honor throughout the land. His call to the chair represents the first occasion since the founding of the B. M. S. over 140 years ago on which a Welsh minister of the Welsh-speaking churches in his own land has been chosen. He is to be followed in 1936-37 by Dr. J. W. Ewing of London.



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

TRI-STATE COACHES

Dependable Service

| JACKSON | | MEMPHIS | | TUPELO | |
|-------------|------------|---------------|------------|------------|-----|
| Lv. 10:45pm | 9:30am | Jackson | 2:55pm | 9:25pm | |
| 11:41pm | 10:26am | Canton | 1:59pm | 8:29pm | |
| 1:00am | 11:45am | Durant | 12:30pm | 7:00pm | |
| 2:14am | 12:59pm | Winona | 11:26am | 5:56pm | |
| 3:05am | 1:50pm | Grenada | 10:35am | 5:05pm | |
| 3:59am | 2:45pm | Water Valley | 9:31am | 4:11pm | |
| 4:45am | 3:30pm | Oxford | 8:55am | 3:25pm | |
| 5:40am | 4:25pm | Holly Springs | 8:00am | 2:30pm | |
| 7:25am | 6:55pm | Memphis | 11:45pm | 12:30pm | |
| 10:47am | 5:17pm | Pontotoc | 7:38am | 2:08pm | |
| Ar. 11:25am | Ar. 5:55pm | Tupelo | Lv. 7:00am | Lv. 1:30pm | Lv. |